

The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

VOL. III.—NO. 3.

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The Revolution.

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In all cases the money must be sent with the names.

PETITION FOR EQUAL SUFFRAGE.

(EVERY person receiving a copy of this petition is earnestly desired to put it in immediate and thorough circulation for signatures, and return it signed, to the office of the Woman's Suffrage Association of America, 37 Park Row, Room 20, New York.)

To the Senate and House of Representatives, in Congress Assembled:

The undersigned citizens of the State of — earnestly but respectfully request, that in any change or amendment of the Constitution you may propose, to extend or regulate Suffrage, there shall be no distinction made between men and women.

NAMES.

NAMES.

NEW ENGLAND LABOR REFORM CONVENTION.

READERS OF THE REVOLUTION will not have forgotten the earnest and eloquent Call for this meeting in THE REVOLUTION of week before last. It is to be held in Boston, Wednesday and Thursday, January 27th and 28th, commencing at ten o'clock a. m. New England should not fail to crowd its sessions. With the following card of speakers just sent us, there seems no doubts as to the ability as well as earnestness which will characterize the occasion:

Wendell Phillips, Hon. J. G. Abbott, A. W. Phelps of New Haven, E. H. Heywood, Mrs. E. L. Daniels, Prof. William Denton, Ira Steward, S. S. Foster, Josiah Warren, George W. Searle, Esq., Rev. J. T. Sargent, Mrs. E. D. Rockwood, Rufus Wyman, Rev. W. T. Mallaliere, S. P. Cummings, Dr. Dio Lewis, Gerge E. McNeil, H. H. Day of New York, I. G. Blanchard, John Wetherbee, John C. Cluer, and others.

WOMAN'S WAGES.

THE following is from the *Weekly Mirror*: Mrs. Jane G. Swisshelm, associate editor:

The husband and wife are equal partners. The husband is out-door head of the firm, and the wife in-door member. Her work in the house is of as much importance to the welfare of the family as his work out of doors. No family can be well managed unless the wife and mother faithfully performs her part; and if she does this the husband and father does no more for the advancement of the interests of the family. This being the case, she is entitled to one-half of the income, to one-half of all that he and she accumulate. This half should be hers if she survive him, and he should divide his half as he pleases; or if he dies intestate, the law should give it to his heirs. If he have children, the widow should get none of it; if he have no children, she might be one of his heirs. If she dies before him and have not disposed of her half by will, it should be secured to her heirs, and he should get none of it if she

have children. If not, he might be one of her heirs.

Repeal the slave code for wives—the law which says, "All that she can acquire by her labor, service or act, during coverture, belongs to her husband."

This law was made for the old Saxon swineherds, in the days when Alfred the Great was King. It gives the husband exactly the same power over his wife's earnings that the South Carolina slave code gave to the master over the earnings of the slave. Emancipate wives, make them equal partners with their husbands, and thus give them the same motives for industry and economy that are given to men, and see if you do not, with one stroke of a pen, dash out nine-tenths of the extravagance and fashionable folly of women, multiply marriages four-fold, and get rid of the talk about women's wages. There is something wrong when woman is out in the world contending with men for wages. She should find her reward in her own proper work, keeping house and raising children; and when the masses of women are emancipated and paid for doing the work that no man can do, the exceptions who teach school, sell dry goods and write for newspapers will find the wages question very easily settled.

THE world has been said to move. Occasionally we see signs of it. Certainly it is advancing from "the infernal Nigger question" to the equally diabolical "Women question," and even in that whirlpool of abomination there are indications here and there of successful progress. "The Fruit Growers Club" by way of example.

That useful institution crystalized yesterday, after nearly one year of unorganized existence, by electing Dr. J. E. Snodgrass, President; Mrs. Frances V. Hallock, Vice-President; H. T. Williams, Recording Secretary; Mr. Andrew S. Fuller, Corresponding Secretary; Executive Committee, Dr. Hexamer, Miss Mulford, S. E. Todd, J. W. Williamson, Mrs. Lyon, John Crane and Mrs. Wood.

Now, I call that motion—motion in the direction of Revolution—and as Revolution is said never to go backward, the Lord alone knows upon what respectable incrustation of solidified absurdities, civil and religious, it may next plant its irrepressible foot. But a little time ago it demanded membership at the desk of the American Institute, and although clad in female attire, got it. Next it took to visiting the "Farmers Club" and Polytechnic Institute, which are members of that scientific body, and occasionally therein, it has had the audacity to address the chair, and "the chair" has been known to receive the address with no greater strain upon its nerves than is often caused by wisdom in pantaloons; and now you see it possessed of office, seated on the right hand of a President and lifting up its voice with mankind in executive committee. What next, my sisters, what next?

FRANCES WRIGHT D'ARUSMONT.

WHEN men or women, feeling keenly the "iron in their souls" of any great moral wrong, are thereby incited to call upon heaven and earth to help them in their vengeful efforts to right that wrong, we do not so much wonder, nor can we justly so much admire, as when from pure love and sympathy for others, there steps forth one from a quiet, protected, peaceful life, into the strife and turmoil of the great world, to fight with chivalrous, unselfish ardor for those too weak, too helpless, or too ignorant to do battle for themselves. This is what we call true heroism. It is the God-like in man or woman made clear to the vision. On these grounds I claim to-day for Frances Wright that long withheld meed of admiration, which, although it can do her—so long in her grave—no good, may yet in part cancel the injustice which allows her name so rarely to be heard, save when coupled with epithets of contemptuous reproach or scornful sneers.

Born at Dundee, Scotland, in 1795, daughter of a highly connected, liberal-minded, wealthy Scotchman, she was left an orphan and an heiress at the age of two and a half years; herself and infant sister finding a safe home and a careful education in the family of a maternal aunt. A studious, thoughtful, kind-hearted girl, she early began to speculate with a sympathy rare in one whose own circumstances were pecuniarily so bright, on the causes of the sorrows and sufferings of the poor and degraded. In pursuing her inquiries on this subject, her attention was first drawn to the history of the United States, and she eagerly devoured all she could learn of its history, dreaming enthusiastically of a new Utopia—a land where all wrong would be righted.

To this land, to her so fair in promise, she embarked in 1818, accompanied only by that sister from whom death alone separated her. She remained here two years, studying faithfully the laws, the institutions, and the workings of the avowed principles of the young Republic. In 1820, she returned to England where she published her first book—"Views of Society and Manners in America"—which met with a rapid sale and attracted considerable attention.

In 1821 she visited Paris, where she remained three years. Although a woman, young, talented, wealthy, and her own mistress, she maintained, even in this vortex of feminine folly, her purity of character and her studious habits. "Experience had taught me," she says, in after years, of herself, "in very childhood, how little was to be learned in drawing-rooms, and inspired me with a disgust for frivolous reading, conversation and occupation. But more especial has been my disgust for every kind of quackery and pretension, literary, scientific, and more than all, political and philanthropic."

Believing in, and contending for the equality of the sexes, she took, as every earnest man and woman should, a deep interest in politics, and during her residence in Paris was an intimate friend and political confidant of General La Fayette, their mutual interest in America and its future serving as a bond of sympathy between them. Enthusiastic in her admiration of political and religious liberty, she yet conducted herself with so much moderation and good sense, as to win and retain the warm friendship of many distinguished French aristocrats whose views on all topics were diametrically opposed to her own.

In pursuance of a long cherished determina-

tion she returned to the United States in 1824, where she gave herself wholly to the cause of human liberty, beginning first by careful study of the causes for, and influence of African slavery upon a country nominally free. She purchased a number of negroes, and 2,000 acres of land in Tennessee, and devoted herself for some years to the education of the slaves preparatory to enfranchisement. Her health, however, gave way beneath her arduous labors, and she was obliged to repair for awhile to England for its re-establishment. When she returned in 1827, she was accompanied by a friend in every way dissimilar to herself, Mrs. Trollope, a lady whose "Manners of the Americans" is not yet forgotten nor forgiven. Of her visit to Nashville, Miss Wright's plantation, Mrs. Trollope thus speaks in that book. "Desolate was the only feeling—the only word that presented itself. I think Miss Wright was aware of the painful impression the sight of her forest home produced upon me. But to do her justice, I believe her mind was so exclusively occupied by the object she then had in view, that all things else were worthless or indifferent to her. I never heard or read of any enthusiasm approaching her's, except in some few instances in ages past of religious fanaticism." No one who has read Mrs. Trollope's work will be at all surprised that that vain and fastidious, although talented, woman, found it hard to understand or to imitate the rare heroism and philanthropic self-sacrifice of Frances Wright's life.

But in spite of her devotion and perseverance her scheme proved a failure, from causes which the limits of this article will not permit to be discussed, and one year later, after giving her slaves their freedom, she sent them by safe hands to Hayti, where they were placed under the protection of the President and provided with some capital to begin their life of freedom.

Robert Owen was at this time establishing his settlement on his favorite "social" system at New Harmony, Ind., and thither, attracted by a similarity of views, she repaired in 1828, taking charge, at Mr. Owen's request, of the editorial department of the *New Harmony Gazette*. Here she first formed that acquaintance with Phineas d'Arusmont which resulted in their marriage some years later. Exiled from France on account of his opinions, a scholar, and an enthusiast in the cause of popular education, he had been engaged by Mr. Owen to take charge of the educational department of the new settlement.

It was soon after her connection with the Socialists of New Harmony that Frances Wright made her debut as a public lecturer. Mrs. Trollope heard one of her first lectures delivered in Cincinnati, and writes thus of the sensation, which the appearance of a woman on the lecturer's platform created. "That a lady of fortune, family, and education, whose youth had been passed in the most refined circles of private life, should present herself as a public lecturer, would naturally create surprise anywhere. But in America, where women are guarded by a sevenfold shield of habitual insignificance, it caused an effect that can hardly be described. I shared the surprise, but not the wonder. I knew her extraordinary gift of eloquence, her almost unequalled command of words, and the wonderful power of her rich and thrilling voice. My expectations fell short of the splendor, the brilliancy, the eloquence of this extraordinary orator. It is impossible to imagine anything more striking than her appearance; the tall, majestic form; the deep, almost solemn expression of her eyes; the shapely contour of the finely-

formed head, unadorned excepting by its own natural ringlets; her garment of plain, white muslin, which hung around her in folds that recalled the drapery of a Grecian statue; all contributed to produce an effect unlike anything I had ever seen before or ever expect to see again."

Her lectures were on various subjects; bearing mostly on Woman's Rights, Politics, Anti-Slavery and Religion. This article is not written to defend her peculiar religious views, nor to denounce them. It is a pity that we are not yet so free from the shackles of educational prejudice, as to judge of her nobleness of character unbiased by our difference of religious opinion. Let us, however, be just enough to give her credit for a rare courage in daring so bravely to utter, in the face of public opinion, what must have been her earnest, honest convictions.

She spent some years in the lecturing field. Mrs. Trollope heard her once again in Philadelphia in 1830, when she was accompanied on to the platform of the Arch street theatre by a body guard of Quaker ladies, dressed in the peculiar costume of that sect. Her strong anti-slavery proclivities probably won for her this honor. That she was an effective lecturer Mrs. Trollope's testimony and the wrathful attacks of the religious press, fully attests, and her written orations are gems of poetic thought and fiery eloquence.

From this time I have had no reliable data of her life and works. I know only that in conjunction with Robert Dale Owen, she edited the *Free Enquirer*, a radical and out-spoken sheet; that she published several books, among which I only recall "A Few Days in Athens;" that she thought, wrote, and lectured for equal rights for all, black and white, rich and poor, male and female, that she was frowned upon and sneered at, but worked calmly for the end she had in view through all.

In 1838 she took apparently a disastrous step for her happiness in marrying her old friend M. d'Arusmont. After a few years of married life, and the birth of a daughter, she separated from her husband for what cause I know not; but that he was in fault is proven by his cowardly attempts to wrest her property from her by virtue of those laws which give a man possession of everything belonging to his wife, no matter whether he has proved himself worthy of that trust or not. Thenceforward she disappeared from public life, and lived quietly in Cincinnati with her daughter, where she died January 13th, 1853.

From a newspaper correspondent I clip the following description of the difference between Frances Wright at twenty, and another taken previous to her death:

"The young face is oval-shaped, graceful curls shade the forehead and neck; the eyes are soft, and the mouth and chin feminine. The second face bears a resemblance of the first, but it is the resemblance of a father to his daughter. She wears no cap, her hair still curls, but it is short and does not cover the frowning wisdom of her large forehead. The lower part of her face is broad and firm, and all the expression is that of a woman of stern experience. Well, there is a history written in that face. She was the rough pioneer of the Woman's Rights reform, that is so respectable and so well supported at present. Never woman had to brazen herself as she did to initiate that movement. If there is any good in the movement, the world owes something to the courage of Frances Wright."

SARA A. UNDERWOOD.

EDMONIA LEWIS, the colored American sculptress at Rome, has just received an order from Prince George of Prussia to execute a statue of Clip.

IS HESTER VAUGHAN GUILTY?

FALSEHOOD, in regard to Hester Vaughan, has been indulged in to such an extent by Gov. Geary and the irate Philadelphians, that the public generally have been considerably muddled in regard to the facts of the case. Some old truth-distorter insisted that "A lie, well stuck to, was as good as the truth," but as far as my experience goes, falsehood invariably over-reaches itself.

The press, without any knowledge of the cause leading to this most atrocious imprisonment and death sentence, has been, to a great extent, influenced or bought up by degenerate persons in authority; and the Quaker City has sent out flaming editorials, denouncing this innocent, abused young woman as a murderer, the dreadful destroyer of her own flesh and blood. A woman who would make liberty a terror to the public.

Now this is all fal-de-rol, and they know it. But what can be expected from men, the business of whose life it is to create a sensation, who, in order to minister to the depraved taste of a certain class of subscribers, falsify and vilify; traduce the characters of honest women, and black-mail respectable men,

Now for the facts of the case, and, as I have before remarked, they are the "stubbornest" things afloat. Gov. Geary and the prison officials are well aware that until the New York committee of ladies visited Hester Vaughan only two women had been inside of her cell, and but one returned a second time. This one was Dr. Susan A. Smith of Philadelphia, who became deeply interested in the case, and gave freely of her time and influence in the endeavor to permanently benefit the girl she sincerely believed innocent. From time to time she questioned and cross-questioned; obtained this piece of information, then that—and after due deliberation, petitioned Gov. Geary for a reprieve.

This is a copy of said article to his Excellency Gov. Geary:

AN APPEAL IN BEHALF OF HESTER VAUGHAN.

HONORED SIR: Hester is one of a large family. I enclose to you a letter from her father to herself. She was married to a man who had been in this country before he brought her here. They lived together over one year and a half, he then deserted her, knowing she had not a relative in America. She has every reason to believe he has a family elsewhere. In this case Hester took her family name. She rented a third story room in this city from a German family, who understood very little English. She furnished this room, found herself in food and fuel for three months on twenty dollars. She was taken sick in this room at midnight on the 6th of February, and lingered until Saturday morning, the eighth, when her child was born, she told me she was nearly frozen and fainted or went to sleep for a long time.

You will please remember, sir, through all this period of agony she was alone, without nourishment or fire, with her door unfastened.

My professional opinion in Hester Vaughan's case is that cold and want of attention produced painful and protracted labor—that the mother, in endeavoring to assist herself, injured the head of her child in its birth—that she either fainted or had a convulsion, and was insensible for a long time.

Yours truly, SUSAN A. SMITH, M.D., Philadelphia.

The following are the names of the noble men and women who were my vouchers and gave me letters addressed to his Excellency, Gov. Geary:

Hon. William D. Kelley, Mr. Alfred Lister, James Miller, Esq., Rev. Dr. Yarnell, Mr. and Mrs. Adolphus Hollowell, Miss Ida Willard, Dr. Seth Hancock, Dr. A. R. Thomas, Benjamin F. Warren, Esq., D. P. Southworth, Esq.

This appeal has not been responded to, in any manner, by Gov. Geary.

After the committee had visited Hester, and

reported to the "Working Women's Association," after the mammoth meeting in Cooper Institute and the enthusiastic expression of sympathy, then it was that the "Quaker City" fired up, and pronounced through the columns of its principal journals the delegation a fraud, the movement gotten up for the emolument of certain prominent individuals, and every statement made by the committee in reference to this unfortunate girl a lie. Then Mrs. Dr. Smith, provoked beyond endurance, at this scandalous treatment, and with the proofs in her possession of Gov. Geary's former admissions in regard to this sad case, wrote him the following letter:

DECEMBER, 1868.

To His Excellency John W. Geary:

SIR: By special dispatch to Philadelphia press, dated December 4th, 1868, it states you inform the committee of ladies from New York, that the ladies of Pennsylvania had fully anticipated them—that they had long since taken a lively, philanthropic interest in the condemned woman—that they had presented the whole matter to him in a spirit of humanity with great care and truthfulness, and that he believed he was fully acquainted with the merits of the case in all its bearings.

There have been twelve ladies to see Hester Vaughan, four of the New York committee. Mr. Superintendent Perkins confirms this statement by saying there have not been many. I have known but one to return the second time.

At our interview at the Lapaer House, October 2d, 1868, you may remember a third person was present. When I pleaded with you for justice to this unfortunate young woman and stated, through all her days and nights of agony, she was without medical aid or comfort of any description, in the coldest weather of last February, and it was my conviction that she injured her child in endeavoring to assist herself, you encouraged me by saying, from my statement you might be disposed to reprieve her on the spot, but you must have something official as you had not received anything from citizens.

You stated to me you believed something would occur to make her case look more favorable: you did not intimate in the slightest degree that she had confessed guilt.

I said I did not wish you to rely upon my statement, but suggested your appointing a committee to investigate her case, the Prison Board, for instance.

You made me two promises, unsolicited on my part: first, that you would never execute Hester Vaughan; you requested me to write out a statement of the case, four or five citizens to endorse me, then you would give my application your earliest possible consideration.

I conscientiously conformed to all your requirements and sent you the names of ten persons who had known me for years.

SUSAN A. SMITH.

SUSAN D. SMITH.

A special dispatch to Philadelphia press, dated Dec. 6th, 1868, reads after this style: "Gov. Geary regards the effort to make Hester Vaughan a heroine, as very injudicious and improper, in view of her frank confession of guilt," and further states that Hester Vaughan has made two confessions, one to his secretary, and one to a "medical woman," meaning Dr. Smith.

Dr. Smith says: "I can solemnly say, in the presence of Almighty God, that she never confessed guilt to me, and stoutly affirms that no such words ever passed her lips."

Hester stated to Dr. Smith that a man came to her cell and asked her all sorts of questions, some of which she answered, and answered truthfully. She was not told that the cross-questioner was endeavoring to clear Mr. Goforth. On July 9th, 1868, Dr. Smith called to see this legal gentleman, who then acknowledged having received thirty dollars from Hester Vaughan for her defence. He moreover sympathizingly stated that "poor Hester" had lain in prison five months, and not a lady in the city had visited her.

Dr. Smith remarked: "Neither have you, sir; and you took the last dollar Hester Vaughan had in the world."

Now, here are the facts in a nutshell. Thirty dollars was a ridiculously small sum to this

avaricious lawyer. Hester Vaughan was nothing but a woman; and he probably gave her what he considered thirty dollars worth of defence. A man couldn't be expected to visit a cell and confer privately with a client for that insignificant sum. Hester hadn't any friends, and what was the use of attempting to clear a friendless woman? he would probably have lost caste among his fellow-professionals had he been any more active or earnest in her behalf.

Now, I insist that until the committee from New York visited Hester Vaughan, only two Philadelphia ladies had entered her cell. The remainder of the twelve came subsequently. Letters were undoubtedly received by Gov. Geary from "distinguished ladies" of "the city of brotherly love" after the New York meeting, but I will defy his Excellency to produce one (excepting, of course, Dr. Smith's) written before this excitement. It seems to me that any one, with ordinary mentality, can see what's the matter with the Governor. What is a woman compared with the main chance? An impolitic expression, a public admission at this critical moment would of course injure his chances of a re-election, and so long as he don't hang her, what right has she or the public to grumble at imprisonment? and so Gov. Geary hems, ha's and prevaricates. Now, were he my especial Governor, instead of the Governor of Pennsylvania, I would hurl back at his head the miserable epithets he has seen fit to bestow on the New York committee, and moreover state as my candid opinion, that were the Governor on the last few months of his second term of office, instead of his first, his natural kind-heartedness would assert itself, because self aggrandizement and popularity would not then be pitted against justice and decency.

Hester Vaughan still looks out between the bars of Moyamensing; Goforth stands ready to deal out the exact money's worth of defence to unfortunate women, and Gov. Geary sits calmly in his gubernatorial chair, running his white fingers through his royal beard, calculating the chances of a second term. A vision of Hester Vaughan, alone, with rats and roaches, may occasionally obtrude itself, but then Pennsylvania says it's all right, and Pennsylvania is his mistress just about this time, and Hester is only a woman.

For the benefit of those who scarcely know what to believe, I say: Hester Vaughan is not guilty of infanticide; she never confessed to such guilt; and is this moment confined more for spite and diplomacy, than because John W. Geary or the Philadelphians are convinced of her criminal conduct.

ELEANOR KIRK.

ONE of the rights of woman—that which entitles her to as good an education as man—is practically enforced in Iowa. The constitution of that state requires that women shall be admitted to all departments and classes of the University on the same terms as men. The institution is not yet thoroughly organized, the medical department not having commenced operations, though it is expected that the professors will be appointed in season to begin their lectures and dissections next September. No doubt there will then be a fair proportion of women among the students of that branch of science. The law department, which commenced last September, has twenty students, but not a single woman. In the academic department, however, the proportion of women is encouraging. The senior class has none; but of the juniors, seven per cent are of the gentler

sex; of the sophomores, seventeen per cent.; and of the freshmen, thirty-two per cent. It is probable that future classes will be still more largely composed of women.—*N. Y. Times.*

CRIMINALS, IDIOTS, WOMEN AND MINORS.

Editors of the Revolution:

THE Woman Question is becoming an absorbing topic. THE REVOLUTION has furnished the capital of lecturers for this year, and ridicule from the leaders of public sentiment, is no longer in fashion. Our magazines are now giving this question the serious consideration long asked for in vain. *Frazer's*, of this month, contains a lengthy article, by Frances Power Cobbe, entitled "Criminals, Idiots, Women, and Minors." It is a clear and sound argument against the common law of England regarding the regulation of the property of married women, and for those readers of THE REVOLUTION who may not read the magazine, I send you the main points:

Most readers will recollect the allegory of an inhabitant of another planet, who, being conducted through one of our cities, admires everything, until he learns that a mysterious event which is called death happens to all. The supposed effect upon the mind of this individual of another incident in human existence is thus illustrated:

To his eager inquiry whether men and women earnestly strove to prepare themselves for so momentous an occurrence as marriage, he would have received the puzzling reply that: Women frequently devoted themselves with perfectly Hebraistic singleness of aim to that special purpose; but that men, on the contrary, very rarely included any preparation for the married state among the items of their widest Hellenistic culture. Our visitor enters a church, listens to the marriage ceremony, and thus inquires regarding the bride: "Of course, having entered this honorable state of matrimony, she has some privileges above the women who are not chosen by anybody? I notice her husband has just said 'with all my worldly goods I thee endow.' Does that mean that she will henceforth have the control of his money altogether, or only that he takes her into partnership?"

"Pas precisement, my dear sir. By our law it is her goods and earnings, present and future, which belong to him from this moment."

"You don't say so? But then, of course, his goods are hers also?"

"Oh dear, no! not at all. He is only bound to find her food; and truth to tell, not very strictly or efficaciously bound to do that."

"How! do I understand you? Is it possible that here, in the most solemn religious act, which I perceive your prayer-book calls the 'Solemnization of Holy Matrimony,' every husband makes a generous promise, which promise is not only a mockery, but the actual reverse and parody of the real state of the case? The man who promises, giving nothing, and the woman who is silent giving all! One question still further—your criminals? Do they always forfeit their entire property on conviction?"

"Only for the most heinous crimes; felony and murder, for example."

"Pardon me; I must seem to you so stupid! Why is the property of the woman who commits murder, and the property of the woman who commits matrimony, dealt with alike by your law?"

This little allegory shows the drift of the argument which it precedes—an argument impartial and conclusive. Woman being classed politically with criminals, idiots, and minors, the author's immediate purpose is to show the effect of that classification upon the regulation of the property of married women under the common law.

"By the Common Law of England a married woman has no legal existence, so far as property is concerned, independently of her husband. The husband and wife are assumed to be one person, and that person the husband. The wife can make no contracts, and can neither sue nor be sued. Her property belongs to her husband, and from none of it is he bound to reserve anything, or make any provision for her maintenance or that of her children." Practically this affects women of the middle

and poorer classes—the rich being protected by an expensive and inconvenient system elaborated by the Courts of Equity for this purpose. The argument for the justice of this law is, "that the wife gets an ample *quid pro quo*." It may be reduced to the syllogism—

A man who supports his wife ought to have all her property.

Most men support their wives; therefore, all men ought to have all the property of their wives.

But there is no provision of protection for the wife when, from unwillingness or inability, the husband's part of the contract is not fulfilled.

As regards expediency, when the husband is really the wiser and better of the two, the law is practically a dead letter—when he is the worse, it is expedient that the earnings of both should be at his disposal?

"But the argument which has more force in determining legislation about marriage than either considerations of justice or expediency, is the sentiment entertained by the majority of men on the subject—the ideal they have formed of wedlock. Surely there is great fallacy in this direction. The idea which we are all agreed ought to be realized in marriage is that of the highest possible union. But what is that most perfect union? Have we not taken it in a most gross commercial sense, as if even here we were a nation of shoplifters? The union of two human beings may, as the preachers say, be considered three ways: Firstly, the sort of union between any friends who are greatly attached to one another. Secondly, the union of the Siamese Twins; and lastly, that of the Tarantula Spider which, being placed under glass with a smaller companion of his own species, forthwith gobbled him up, and thenceforth may be understood to represent the family. The legislative wisdom of England has approved of the Tarantula plan. Unless a man be allowed to eat up the whole of a woman's fortune, there is apparently no union possible between their interests."

I have thus hastily quoted this unanswerable argument in which all considerations of justice and expediency are shown to be against the law for the control of the property of married women, to which our own, in many of our states, is similar. Space will not allow a consideration of the broader question discussed in this paper—namely: What should be the general tone of legislation, in this age, towards women? "As for civil rights, no class of men, however humble, stupid, and even vicious, has ever been denied them since serfdom and slavery came to an end. Woman may or may not think she is the equal of man. But whatever her views, she has no need to argue. Granted, she answers to all rebuffs—consider me to be physically, intellectually and morally your inferior, if you choose. So long as you allow I possess moral responsibility and sufficient intelligence to know right from wrong (a point I conclude you will concede, else why hang me for murder?), I am quite content. It is only as a moral and intelligent being that I claim civil rights. Can you deny them to me on that ground?"

MARY GOODING.

"I'M GLAD YOU SAID IT."

"Of course you are, Mrs. Sneak; and so long as you get the benefit, without the risk or trouble, you'll continue to be glad," said I.

"How nice of you to be so bold," says Mrs. Faintheart. "I wouldn't dare to."

"Certainly not," said I; "but when I win you'll be on hand for your share of the spoils."

"You make the proposition, I'm not used to such things," says Mrs. Make-a-cat's-paw-of-other-people.

"Yes, but if it is rejected you lose no popularity, and if received, you will claim the merit of its suggestion," said I.

"That's a good idea," says Mrs. Stick-in-the-mud; "but is the world quite prepared for it?"

"The truth is its own best preparation," said I; "and when it comes in the shape of helping you to stand on Terra Firma, my prophetic eye beholds your outstretched arm."

"Your expressions are so strong," says Mrs. Namby-Pamby.

"They are operating as a tonic on you and all the milk-and-water sisterhood, madam," said I; "and when, perchance, in the coming years, your mental and spiritual digestion is made whole by my strength, let me beg your remembrance of present weakness."

"Aren't you afraid of losing your situation and salary?" says poor little Miss Timid.

"Perhaps so, temporarily," said I; "but if, by so doing, I help to place you and the entire Feeble family in permanent situations, with higher salaries, where 'despots' and 'rings' neither molest nor make you afraid, I doubt not you will muster courage enough to avail yourselves of the opportunity."

"I suppose so," sighs Miss Timid.

"I shall not make a martyr of myself," says Mrs. Top-lofty, "for I have daughters to consider."

"If all women would but speak their true sentiments, Mrs. T., the few who alone have the courage so to do would gladly retire to peace and privacy, but when such as you back down from your earnest convictions, there is no alternative for me but to buckle on my armor and gird my loins more tightly," said I, "and haply those very daughters will covet the inheritance of a martyr's crown that might have followed their mother's 'cross.'"

Then and there I broke from this multitude of the selfish and shallow, to seek my garret, in the solitude of which I thus soliloquized: Women of America! Opportunity and its twin-sister, responsibility, are beckoning you to thought and action; open wide the doors of your hearts and understandings; make the best possible use of the new day whose dawn these sisters herald, or else, failing to appreciate it at its true worth, you deserve to become ten-fold more the objects of man's pity, contempt, selfishness, injustice and tyranny than you are now.

MR. JOHN STUART MILL AND WOMEN'S SUFFRAGE.

THE London Times is requested by the Edinburgh branch of the Women's Suffrage Committee to publish the following interesting correspondence with Mr. John Stuart Mill:

NEWINGTON HOUSE, Dec. 1st, 1868.

DEAR SIR: On behalf of the above society, I write to say that we feel, both individually and as a committee, so much indebted to you for what you have done for us and our cause, that we could not bear of the result of the Westminster election without feelings of the deepest regret, and we trust you will not deem it intrusive if we venture to express the disappointment we felt at an event which came upon us as a great blow, when we were trusting to your influence in this new Parliament to advance the question of Women's Suffrage.

Our feelings of pain and regret were not, however, confined to considerations connected with our own cause.

We regretted still more that any constituency could have rejected one of such high powers of thought and great attainments. We fear, because of your fearless protest against injustice to a race too long down-trodden by almost every nation, as evinced by the great moral courage you displayed, along with Mr. P. A. Taylor, in the prosecution of Governor Eyre, an act for which an enlightened posterity may regard you even more highly than for your eminent intellectual endowments.

We feel that whether in or out of Parliament your talents will be actively and conscientiously employed in the promotion of such objects as you have felt it your duty to help on heretofore, so that no constituency or section of men can hinder by any one act of theirs, the advance of truth and justice.

Rejoicing in this behalf, and hoping you will kindly

accept the sincere expression of our gratitude and sympathy,
I am, dear sir, yours very sincerely,
PRISCILLA McLAREN, President.

J. S. MILL, Esq.

AVIGNON, Dec. 12, 1868.

DEAR MADAM: Few things could be more gratifying to me than the letter with which I have been honored by you and your committee, and I beg you to accept and to convey to the committee my warmest acknowledgments.

Of all my recollections connected with the House of Commons, that of my having had the honor of being the first to make the claim of women to the suffrage a parliamentary question is the most gratifying, as I believe it to have been the most important public service that circumstances made it in my power to render. This is now a thing accomplished, and the cause has a sufficient number of supporters among the best men in the House of Commons to carry on as much of the contest as can be conducted there. It remains for the intelligent women of the country to give their moral support to the men who are engaged in urging their claims, and to open the minds of the less intelligent to the fact that political freedom is the only effectual remedy for the evils which most women are conscious that women suffer. Whatever power I may have to promote this cause outside the House of Commons, I shall not fail to exert to the utmost.

Your expression of sympathy with my feelings, and approbation of my conduct on the subject of the Jamaica atrocities, are peculiarly grateful to me, for it has been with especial sorrow that I have seen so many women cold and unmoved at the recitals of sufferings which it might have been supposed would at least have aroused some womanly pity and generous indignation against the perpetrators. It is peculiarly among women, who are not aware that it is their duty to use their intelligence on matters of politics, that the severest condemnation of Mr. Eyre and his instruments should have been found; for if such women had possessed the warmth of heart which all women ought to have, their feelings would have revolted at the tortures inflicted, and they would have considered the reasonings by which these were attempted to be palliated as beyond their province. As it is, the conduct of so many among them has afforded one more evidence that the renunciation of masculine intelligence gives no security for womanly kindness.

I am, dear Madam, very sincerely yours,

J. S. MILL.

Mrs. McLAREN, Newington House, Edinburg.

EQUAL RIGHTS IN OHIO.

The friends of Equal Rights in Cincinnati have, during the past month, organized themselves into a society. The following is their

DECLARATION OF PRINCIPLES.

First—This organization shall be known as the Ohio State Equal Rights Association.

Second—We hold that all persons—male and female—are endowed in their creation with the right of life and its attendant blessings, viz.: Liberty, the fruits of whatever their minds conceive or hands produce, and the free exercise of all their faculties and powers, not infringing upon the same inherent rights of others.

Third—But, as these natural rights, by the usurpations of tyrants, and the establishment of unjust, cruel and oppressive governments, have been in all ages and all countries, trampled upon, curtailed, or entirely withheld from the many and confined to a favored few; and this being also the case in regard to the mother country, our forefathers, smarting under oppression, and conceiving and daring to maintain their rights, inaugurated a successful Revolution, and established our government, virtually upon the inherent and inalienable rights of humanity; but they, doubtless, startled at their own temerity, in making such a sweeping innovation upon all other governments in existence, failed to carry out their own beautifully expressed declarations; and, in direct conflict therewith, established or permitted slavery—"the sum of all villainies," and worst form of despotism; and further, they also politically ignored the existence of woman, not allowing her the right of suffrage, or any voice in their government. We, therefore, as American citizens, believing that all just governments are founded upon the consent of the governed, and that all citizens are entitled to all their natural rights, among which we include the right of Suffrage, claim and demand that the ballot should be given to woman; and, not only so, but that all qualifications in regard to suffrage, shall be im-

partial, applying equally to all citizens, of either sex, or of whatever race.

Fourth—As all experience hath shown that the rich cannot be trusted to make laws for the poor, nor one race to legislate for another, so man is not qualified and cannot be trusted to make laws for woman; and, therefore, in order that all laws shall be impartial and equally beneficial to all, there should be no class legislation, nor one sex be allowed to make laws for the other, but that all should take part in the elections and through officers of their choice have a voice in making the laws by which they are to be governed.

Fifth—As woman—especially as mother, wife and widow—has suffered great injustice and cruelty, from the laws made by man, therefore, it is of the highest importance that the ballot should be placed immediately in her hands, as the only safeguard against unjust and cruel laws.

Sixth—Until the word male shall be stricken from every constitution in the land, and the conditions of suffrage become impartial and universal, in the broadest sense, so as to include both sexes, we must not expect, and cannot have true peace, harmony and prosperity.

Seventh—Believing, also, that the enforcement of the principles enunciated in this "Declaration of Principles" is of vital importance to the welfare of the Republic, and absolutely necessary for the preservation of our liberties; therefore, in order to secure "Equal Rights," we have organized this Association, not as a distinct political party, but hoping that we shall in a short time become sufficiently powerful to control both the democratic and republican parties and force a recognition by each, pledging ourselves that we will sustain no person for any office not clearly pledged to Woman Suffrage; and reserving the right in case of failure to accomplish our object in this manner, to organize an Equal Rights party, and commence separate political action.

The following committee was appointed to report at the next meeting:

Mrs. E. V. Burns, Mrs. M. H. Leavitt, Mr. Geo. Kates, Mr. Peter H. Clark, Mrs. Jennifer, Mrs. S. Barnes, Dr. J. Wadsworth.

SOROSIS.

From the New York World of Jan. 5.

REPORT ON HOSPITALS AND ASYLUMS.

The following report of the Committee of Hospitals in this and other states, was read by Dr. Anna Dinmore.

The first regular meeting of the Committee on Hospitals and Asylums was held at the residence of Dr. Anna Dinmore, 163 West Twenty-first street, on Saturday, December 17, at 4 p.m. The names of Mrs. C. B. Wilbur and Mrs. Horace Greeley were added to the list of members. In order to facilitate the work of investigation and rapid gathering of statistics, each member present volunteered to explore certain localities at once, and report to the Chairman as soon as possible. The results thus far are as follows: In New York city, expectant mothers out of wedlock are admitted gratuitously into but few institutions. The obstetrical ward of Bellevue Hospital is open to them, and upon leaving, if they do not desire to take their babes, the little ones are transferred to Ward's Island to be cared for and wet-nursed by mothers as much disgraced as their own, and perchance far more wicked. At a suitable age the children are taught trades, the girls as well as the boys, and if not claimed by their mothers they are, as soon as capable sent out to earn their livelihood. A large proportion, however, die in early infancy. Two or three years ago 90 to 95 per cent of the entire number of infants (averaging, I believe, some 300 in the wards,) died in their first year, but this excessive mortality has been materially lessened by the employment of some fifty wet-nurses. In the year 1867 the rate of mortality had decreased to 70 per cent. The Commissioners of Charities and Correction are now erecting a public hospital for those motherless babes on Randall's Island. When completed their old quarters on Ward's Island will be vacated.

The hospital and infirmary for women and children, situated on Second avenue near Eight street, Drs. Elizabeth and Emily Blackwell in charge, admit married women for accouchement gratuitously if unable to pay, who are known to have been heretofore respectable. No provision is made for the babes.

The Child's Nursery and Hospital, on Fifty first street, and its unmarried women, if they can comply with the law, viz., \$20 in advance for the confinement fee, and a sum of \$5 per week, prior to and succeeding parient effort. If disposed, she can cancel this debt by

wet-nursing three months for the benefit of the institution.

The babes are cared for at a charge of \$10 per month. The Woman's Hospital, on Forty-ninth street and Fourth avenue, has no lying-in-department. The Lying-in-Hospital, No. 86 Marion street, admits only such women as can bring good references and a marriage certificate.

In Philadelphia, Blackly Almhouse offers the principle refuge for unmarried mothers not able to pay for private, accommodation. The Woman's Hospital of Philadelphia declines to receive them on any terms.

In Providence, Pittsburg, and Chicago the almshouse are the only shelter provided for indigent, or deserted unfortunates. In Detroit a few ladies have made some effort to found a home for the abandoned babes, but as yet with but limited success.

Massachusetts has taken the initiative in endeavoring to found a desirable home for these poor waifs and with an encouraging degree of success. The enterprise is still young and of limited capacity, but the results thus far have been even more satisfactory than the incorporators had dared to hope.

Through Professor Freeman Sprout Cook, of the N. E. F. Medical College, I learned the following particulars, concerning it: The Institution is known as the Massachusetts Infant Asylum. It was incorporated May 15, 1867, by the Legislature of Massachusetts, "for the purpose of assisting and providing for deserted and destitute infant children." It does not wish to be considered a foundling hospital, and differs from them in the fact that it does not receive all infants who may be presented, but reserves the right of entree to such children as may in their judgment have a stronger or more rightful claim upon their charity. It differs also in the fact of limiting the children under one roof, not designing to aggregate more than thirty together, at one time. They divide the children whom they design to serve into three classes: 1. "Foundlings whose parents are unknown;" 2. "Infants deserted by their known parents, or left orphans;" 3. "Infant children, whose mothers art unable to support them entirely, but who can assist either in caring or providing for them." They design engaging healthy wet-nurses for the babes to such extent as they can, but do not expect to provide each babe with a separate one. They propose as fast as possible to send the children out to nurse, and get them into families either by adoption or paying their board, as is the custom in France and Scotland and to some extent, in England and Ireland. This home is located in Dorchester, quite near Boston, and is supported by subscription and donations. An annual subscription of \$3 entitles a person to membership with a right of voting in its meetings. A subscription of \$50 constitutes a life member, of whom several have been obtained. Another class of subscribers paying less than \$3 per year, are called *helpers*. The first babe was brought to the home on the 18th April, 1867, since which time fourteen have been admitted between the ages of five weeks and sixteen months. Out of this number six were brought by the mothers and given to the asylum. Of the remaining eight, one is the child of a wet nurse, the others laboring servants. When brought to the establishment most of the children gave large evidence of neglect, some were suffering from want of nourishment, and all suffering more or less from various maladies. Only one infant has been discharged, and of the thirteen remaining at the house, eleven are nursing from the bottle, four taking milk alone, and three taking wheat or barley groats mixed with it. All are thriving. The house contains four nurseries and a day nursery. Each bed is arranged for four children and a nurse. Trinity Church furnished the day nursery, King Chapel furnished one, the Arlington street Church, Bedford street Church, and the Catholics of Boston each one. Dr. Putnam's society in Roxbury, furnished the vitrons room; Dr. Thompson's society at Jamaica Plain, the kitchen; the dining room and nurses' room by King's Chapel, and the laundry by contributions in Cambridge; other parts of the house by contributions from different societies and individuals. They have received some \$10,000, and have between \$4,000 and \$5,000 on hand. Some twenty ladies and three or four gentlemen are enrolled as directors. The admitting committee contains the names of three persons—two ladies and one gentleman. There are two attending and three consulting physicians, two of whom are ladies. The President is Dr. Samuel Cabot of Boston, a gentleman ranking high in the profession of medicine and worthy of a large place in the confidence of the public.

We should be very thankful to see this one little step in the right direction, and pray earnestly for its success, yet we can but realize the while, and keenly, its inadequacy to meet the requirements of the cause it espouses.

The very limited check upon the growing crime of infanticide which this small movement would be capable of exercising, must awaken earnest convictions in the heart of every true woman that there is a field of labor opening up to her from which she cannot recede without outraging both conscience and womanhood. When we think of the despair that must sink deep into the soul of an erring woman in her dark hour of trial, as the stern hand fast forces itself with chilling intensity upon her spirit, that the babe she has passed through such overwhelming agony to evolve will be to her but the passport of exclusion from every hearth and home, from every friend, from every social privilege, from every honorable position, we can no longer wonder that the promptings of maternity are sometimes driven back to their source—that the brain reels—that the mother ceases for a time to be human, because of our inhumanity, and that a little life is so often immolated on its shrine. Where lies the deepest blame? We hear it urged that if asylums were erected for the promiscuous admittance of all infants presented, the birth of illegitimate children would be largely increased, that the only effectual check upon its almost overwhelming advance lies in wholesome dread of the penalty—ostracism and lasting disgrace. This may in part be true, but not for the reasons advanced. Women as a class are not so utterly lost to principle and womanly instincts as this assertion implies. More children might for a time be born, but fewer souls would be stained with the crime of abortion, now become one of the most prominent demoralizing features in American life. The poor unfortunate candidate for motherhood nearly always grasps eagerly for this supposed immunity from guilt—in her ignorance thanking God that deliverance from tangible proof of her misfortune or sin came without bloodshed, and that she is free to recommence life without the dreaded millstone about her neck. We believe that the organization of well conducted institutions for the reception of babes born alive would materially lessen the crime of infanticide, by rendering it possible for young mothers out of wedlock to resume their place in society, and to command reputable employment when needed—and all unmarried mothers are not included in the class needing to labor I need not remind you. The most advantageous manner of conducting such institutions is a matter for serious consideration and much deliberate thought, but with a knowledge of the causes that have modified their usefulness in other countries—prominent among which is the too close aggregation of the little beings and a vicious system of wet-nursing—we can scarcely fail to avoid many if not most of their errors. Women in the lowest scale of human life, thoroughly unprincipled and much diseased, not unfrequently act in the capacity of temporary mothers, and thus contaminate every mental, moral, and physical development of the child. In our next report I shall hope to present you a reliable account of the different foundling hospitals in Europe, and the principles upon which they are conducted, together with such plan or plans as the committee as a whole may desire to bring forward with the view of rendering our work thoroughly practical.

I cannot close without saying a single word more on the crime of abortion, now so frightfully prevalent, and to ask you each and severally to stretch out a helping, saving hand in this direction, that its suppression may to some extent at least be accomplished. It is only through ignorance that it has become such a wide-spread evil. But few women, even among the educated and intelligent, realize that the embryo child is imbued with the life element prior to the moment when its physical movements become conscious to her. No greater error exists; if lifeless, it could no more become developed into the hungry, breathing child, than could the lifeless seed of a plant or flower spring up and ultimately bud and blossom. The living principle is there from the first moment of fecundation, and should be fostered and nourished and brought into the world in every instance that conception takes place—at no period can it be interfered with, from the first to the last moment of *ultra uterine* life, without tampering with a life that God alone can give.

THE WORLD SAYS: Massachusetts is shamed, if not shocked, at the spread of infanticide in that state, and Dr. Storer and others have done good service in rousing the moral sense of the State to a common crime, which is fast confining the sole increase in population to the foreign-born and foreign-descended citizens of Massachusetts. Philadelphia is alarmed at the increase of infanticide in that city, the statistics of the year 1868, showing 94 cases of child-murder against 66 in 1867. Of these, the case of alleged infanticide by Hester Vaughan is the only one which attracted public attention, though

the exhibition by the coroner now prompts the Philadelphia papers to urge some legislative action which will tend to lessen the slaughter of children by their mothers.

ENGLISH CORRESPONDENCE.

MANCHESTER, Dec. 19th, 1868.

THE address to Mr. Gladstone on his rejection by the constituency of south-east Lancashire, which I mentioned last week, was signed by above four thousand women of the country and presented a few days ago.

Mr. J. S. Mill's absence in the new Parliament will be a great loss to our cause in the legislature, but we have his constant counsel and aid in our agitation. In an article in the *Revue des Deux Mondes*, on the English elections, a letter from Mr. Mill has been published in which he ascribes his defeat to three circumstances. 1. The greater skill of his opponents, which was only to be expected, since the operations of a business man in his own interests are likely to be better arranged than those of a committee of amateurs. 2. The large amount of money at the disposal of the Conservatives, while the Liberals were compelled to maintain the most rigid economy. 3. The hostility of the vestrymen and other local notabilities who were displeased by his attempt to reform the municipal government of the metropolis. Mr. Mill adds that he has little cause to lament his defeat, seeing the success of the Liberal party generally. Moreover, it is more to his taste to exercise his influence as a writer than as a member of Parliament.

Miss Carpenter has arrived in Bombay, and a committee of native gentlemen has been appointed to assist her in promoting the education of women. This co-operation of the better class of natives is a very hopeful feature in her enterprise. A relative of Miss Carpenter's, who went to see her off, when she was leaving England, was struck with the number of parties assembled at the railway station for the same object. Some of her first greetings on landing at Bombay were from native gentlemen, and now they are actively assisting her in her work on behalf of their wives and daughters. She has decided on remaining in that city, and the government has gladly accepted an offer she has made of her services in connection with the new Normal Schools for women. The native press has also welcomed her very warmly. She was to explain her views at a large public meeting to be held in Bombay on the afternoon of the day on which the mail left.

You will be pleased to learn that twelve of our new ministers of state, with the Lord Chancellor at the head of them, are favorable to the property rights of married women. Committees in support of Mr. Shaw Lefevre's bill are being formed in the principal towns, and they will set to work next month in readiness for the meeting of Parliament, which is to take place on the 11th of February.

Our new cabinet minister, the Right Honorable John Bright, who is President of the Board of Trade, is such a favorite on your side of the water, that I think you will be interested in the following bits of Windsor gossip, on "the very best authority," respecting him and his "Chief":

The Queen's private reception of her new Prime Minister was so gracious, so kind, even so affectionate was the word used, as to overwhelm him with feelings of the warmest gratitude. Nothing could have more lightened his recent toils, or cheered him more thoroughly in the

happily few difficulties he has had to contend with in forming the administration. We understand that on Mr. Gladstone mentioning to her Majesty that he intended, with her permission, to offer a seat in the cabinet to the member for Birmingham, the Queen said it would afford her the greatest satisfaction if Mr. Bright should consent to serve the crown—that she had read his speeches with great pleasure, and that she was under the greatest obligation to him for the many kind words he had spoken of her, especially for a speech he made about two years ago, in a great meeting in St. James's Hall, when Mr. Ayrton cast some reproach upon her for living so long in retirement and neglecting what he termed her duties to society. Mr. Bright had then warmly vindicated her, and said that "the Queen, who had the humane tenderness to nurture in her breast a noble sorrow, was not the woman to be wanting in regard or affection for her people." When Mr. Bright went to Windsor to take the oaths of office, the Queen showed her delicate consideration for him in a very marked way. She sent Mr. Helps, the Clerk to the Privy Council, to assure him that if it was more agreeable to his feelings to omit the ceremony of kneeling or kissing hands, he was quite at liberty to do so. Mr. Bright availed himself of this permission, and was kindly and cordially received by the Queen who took occasion, in the most marked manner, to express her gratification at meeting him. It was afterwards intimated to Mr. Bright that the Princess Royal of Prussia, who is now on a visit with her mother, had expressed a desire that he should be presented to her. This was done, and the Princess heartily assured Mr. Bright that she greatly desired to be acquainted with him—that she herself and all the members of the royal family were greatly indebted to him for the way in which he had spoken of their mother. She herself, she said, had read all his speeches, and was very much pleased to see him. Mr. Bright replied in very graceful terms, and said if her Royal Highness would permit him, he would tell her what the late Mr. Buchanan, the American Minister, when last in London, said of her to him—"that wherever the Crown Princess went she shed sunshine over all her path." Mr. Bright was much gratified with the cordial reception and the genial greetings he received at Windsor.

The Princess Royal, as they still call her, is, to use a homely phrase, her father's own daughter in her sympathies with liberality and human progress in the highest sense of the term. She is interested in the Woman Question, and has advanced views upon it as well as on social, educational and theological subjects. I may mention, in connection with this last subject, the telegram forwarded lately from Windsor during the centenary celebration of the birth of Schliermacher, which occurred during the present visit of the Crown Princess and her husband to the Queen. In all the capitals and Universities of Germany this birthday, November 21st, has been celebrated by speeches, liturgies and the performance of sacred music. The solemnities originated with the moderate Liberal party. At the Berlin meeting many of the most renowned followers of Schliermacher assembled from all parts of Germany to address a numerous and select audience on the merits of their spiritual predecessor. The following is the telegram sent to the Burgomaster and Town Council of Berlin on the 21st ult.:

"Away from home we desire to give the Burgomaster and Town Council a proof of our sympathy in the cele-

bration of this day. The name of Schliermacher, a man who resuscitated the dormant energies of the church and gloriously shared in the revival of patriotic enthusiasm at a time of rare trial [1806-1813] deserves to be held in everlasting remembrance by our people.

VICTORIA.

FREDERICH WILHELM."

We had an interesting communication last evening, at the Woman Suffrage Committee, from Lisbon. The writer, Mrs. Wood, is the editor, and her husband the proprietor, of the *Voz Feminina*, in which she declares her belief that "God has not made woman merely to be mother, noble and holy as that office is, but to form an important half of humanity." Mrs. Wood says that "strange to say, her paper receives its main support from men who quote from it, praise it highly and advocate its principles in their writings."

Miss Emily Faithfull's address on the Claims of Woman, at the Hanover Square Rooms, in London, was a good corrective to the fallacies and half-truths of L. O. Pike's paper at the Anthropological Society, the preceding week. Miss Faithfull claimed for women a fairer chance than they now possess of earning a livelihood, proper legal rights, greater educational advantages and the suffrage. She did not demand that women should perform men's work, but that they should be encouraged to do that for which they are physically and mentally capable. At present, it is obvious to all they have not that fair opportunity which is their undoubted right. Out of six millions of women in this country, two and a half millions are unmarried, and it is absolutely essential to the well being of society that, where the disproportion between the sexes is so large the weakest should have the widest possible field to obtain the means of supporting themselves. Tinsley, Brothers have just published a volume of "Essays in Defence of Women." Such pleadings may be needed by a certain class of persons who take their opinions second-hand, but the suggestion of the *Athenæum* is not without point, that some of the women who have proved their fitness for their work, and who do not need such certificates, should write some "Essays in Defence of Men."

The formation of a Club for Women in London has been in contemplation for some time. The Countess of Portsmouth, in a letter to the *Times*, last week, announced the intended establishment of a Ladies Club. The Secretary of the club is to be Mrs. Heatherly, of the School of Arts, 79 Newman street, Oxford street. Mrs. Heatherly is a staunch advocate of Equal Rights, both as regards the property of married women and the Suffrage. She has given efficient help to both of our committees on both these questions.

Miss Becker's lecture on the Study of Science for Women before the members of the Nottingham Literary and Philosophical Society was well attended. The audience is described as "very fashionable and composed mostly of ladies." The reporter adds: "The talented lady was supported on the platform by a numerous body of ladies and gentlemen, and her discourse was elaborate and well-appreciated."

In the *Contemporary Review* for this month there is an interesting account, by Miss Emily Davies, of the proposed College for Women. I send you, per book-post, a packet of papers on the same subject and a selection of articles from the London press showing the reception it has met with.

Last week I gave you an account of the lecture scheme initiated by the North of England Council for Promoting the Higher Education of

Women. A movement of a similar kind in Edinburgh, which I also mentioned, is making good progress. The Ladies' Educational Association in that city has been in existence since October, 1867. Their lecture scheme was inaugurated on the 16th of January last, by the first of a course of thirty lectures on the History of English Literature, by Professor Masson. Two hundred and sixty-five students enrolled themselves—ladies of nearly all ages joining the class, but the greater number were probably from twenty-two to thirty-five years of age. The second session commenced last month, with three courses of study—a class in English Literature, conducted by Professor Masson; one in Experimental Physics, by Professor Tait; and one in Logic and Mental Philosophy, by Professor Fraser.

The following is an extract of a letter from Mr. Alexander Nicolson—late Examiner in Philosophy in the Edinburgh University—to Professor Masson, who asked him to read a selection from the ladies' examination papers at the close of the first session:

"I have read them all (the examination papers) with great satisfaction. I am sorry you didn't show me some of the essays also, because I should expect something much above the common in the way of original composition from the writers of some of the papers you sent me. However, as it may be said that reading and writing 'come by nature' to women, while the doing of written examinations is one of those 'gifts of fortune' hitherto confined to the male sex, the latter may be regarded as a more severe and conclusive test of what ladies can do. So regarding it, and comparing it, as I think it quite fair to do, with what I have seen and examined, which is not little, in the University of Edinburgh, I have no hesitation in saying that not only would any of the ladies whose papers I have looked at pass in the department of English Literature for the degree of M.A., but that some of them would probably take a high place among the candidates. Let it not be supposed from this that the University examination is very easy and the average attainment poor. As you know, it is quite the reverse. The general merit of the students' papers has always impressed me greatly, and seldom more than on the last occasion."

I am, yours truly,

R. M.

ANNA E. DICKINSON gave her lecture on "FAIR PLAY" at Cooper Institute on the evening of the 12th inst.

"To fight a battle well," as Nelson said, "get as near the enemy as you can, and then fire away." The enemy of caste is a worse enemy to our nation than the French were to the English, and America may well inquire if she has not slain the lion of Slavery to foster the wolf of Prejudice. The prejudice existing against the African is so cruel that many are forced to cry out, asking, where are the thunderbolts of God? Wrong, injustice, and tyranny in a republic is infinitely worse than in an empire. A journal published a statement the other day that there were those who believed that the negro would be wronged if a white woman refused to marry him. What she protested against was, that the law forbids the solemnization of banns between lovers, while it allows them to live together in sin. What she asked was, that if the woman loves this man and promises to be faithful to the end, she should be allowed the privilege of marrying him. She believes that the soul has a right to choose for itself. The sage, the philosopher, and our God make the solemn inquiry, why do men deal treacherously with their brothers, and the only answer is that he is black. The American nation has slept so long, not in the blazing light of freedom, but in the reflected light of slavery. Whatever prejudice existed before 1863 was owing to the institutions and the laws. What can be said now, when the way is lighted by the lurid fires of Port Hudson and Petersburg, where the black man fell grasping the same flag, died in the same ditch, and was buried in one common grave, that the nation might be free. As the bodies of the Anglo-Saxon and the African molder to dust in the same grave, so may the wrongs of the one and the prejudices of the other crumble away, and may their spirits look down on a land of justice, of brotherhood and of peace. Let Congress pass a law in favor of Universal Suffrage, and put away this vexed question of

suffrage forever. It is not the statute of the constitution that men want, but the spirit of the constitution which guarantees life, liberty, and the pursuit of happiness to all. Suppose the state of South Carolina should see fit to disfranchise all the whites and blacks within her border, would not the *Tribune* and the *World* alike cry out against such injustice? Every paper in the north would demand that the people interfere. Is there not every reason why the white women and the blacks should not cry out also?

Like a "second Daniel" this noble woman reads the lurid writing of God's finger on the walls of our national edifice, and, as in the old time, the interpretation of it is, "weighed in the balance and found wanting."

PROTECTING WORKING WOMEN.—It must be remembered that there are two distinct working women's associations in this city. One of these has been in successful operation for many years, unostentatiously doing an almost incalculable amount of good, and has never gone out of its legitimate way to create a sensation or *l'émousser* its managers. Its name is the Working Women's Protective Union, and it obtains employment for women who have none. It prosecutes gratuitously those who would wrong working women out of their little earnings. It labors in a variety of other ways quietly, but not vainly, to snatch the despairing from the brink of ruin, and enable women to sustain themselves by honest industry. The other association is called the Working Women's Association, and its avowed object is to secure for women a more remunerative price for their exertions; but this association is at this moment unfortunately controlled by a handful of strong-minded women, who use it to back up their demands for female suffrage, for negro equality, and so on. We hope better things for it by and by.

In the meantime, the Working Women's Protective Union has just closed a year full of good fruit, and to show what such an organization can do in the way of ameliorating feminine ills, we give the following extract from a synopsis of the last annual report:

The total number of applications made for employment during this period was 16,625, of which number 1,428 were new, or persons who had never before applied; 3,318 of this number obtained employment at various callings. Allowing the number of old applicants to equal the new, we have a total of 3,086 individuals seeking employment from the institution, and 3,318 obtaining it, of course 300 being provided with work more than once during the year.

Of the 1,628 new applicants, 290 were widows—50 being soldiers' widows; 15 women had husbands living, 169 were orphan girls, 275 were half-orphans, 300 resided with their parents, and 150 were homeless girls.—*Sunday Times*.

It is likely that the Ohio Legislature will this session pass a law submitting the Woman Suffrage question to a popular vote. The *Cincinnati Commercial* thereupon predicts that the women will have a decided advantage in the canvass; and says: "Refusal to prepare a good dinner for the recalcitrant husband or father or brother; a persistent neglect of needed shirt-buttons, and a thousand other annoyances which the cunning of an experienced housewife can devise, will bring the monopolist of the ballot to terms, and assure his consent to share political equality with the presiding divinities of his domestic sanctuary."

THE Chicago *New Covenant* says: "A New England divine devotes an entire pamphlet to the elucidation of what he calls three facts standing in the way of a woman's being helped by the ballot. These are, he asserts, God, Nature and Common Sense." Perhaps the same facts stand in the way of his ever becoming a great man.

The Revolution.

ELIZABETH CADY STANTON, } Editors.
PARKER PILLSBURY, }

SUSAN B. ANTHONY, Proprietor.

NEW YORK, JANUARY 21, 1869.

BOIL IT DOWN.—No article over two columns will, hereafter, be admitted in THE REVOLUTION. S. B. A.

WOMAN'S PROTECTORS.

ATTEMPTED RAPE IN MASSACHUSETTS.

SPRINGFIELD, Mass., January 12.

NELSON SPELLMAN was arrested in this town today for an attempted rape on Mrs. Elizabeth Gibbons, an estimable lady, 55 years old, as she was going to church on Sunday. Mrs. Gibbons was thrown down in the snow and seriously injured, but her screams frightened the villain away.

OUTRAGE BY A NEGRO IN TENNESSEE—HE IS HUNG BY A MOB.

MEMPHIS, Tenn., January 12.

SATURDAY night a negro, named Abe Vandberg, went to the house of William Smith, an employee on the Mississippi Central Railroad at Water Valley, Mississippi, and, after a desperate struggle, succeeded in outraging the person of Mrs. Smith, but not before he had strangled her little daughter until she was insensible. As soon as it was daylight Mrs. Smith alarmed the neighbors. The marshal of the town started in pursuit of Vandberg and succeeded in capturing him. On arriving in town with the prisoner it was with the greatest difficulty the marshal succeeded in keeping the negroes who had assembled from burning him.

Such are the outgrowths of laws, and religions, that teach men that women were made for their pleasure. In the face of such facts, we would suppose that fair-minded men would see the need of strengthening woman's power, and giving her every moral and material means for self-defence and protection; and yet we hear on all sides nothing but the cry of "Manhood Suffrage," while in Massachusetts and Tennessee, in her home and on her way to church, woman is alike the victim of man's lust. He to whom in nature she should look for protection is her destroyer, persecutor, tempter, seducer. Should he be her legislator, judge, juror, and representative? Do wise men ever think of the terrible slavery in which woman is held by her constant fear of man? Afraid to roam alone in green fields and forests, beside pleasant lakes and flowing rivers; afraid to walk alone in the streets of our cities, to cross a ferry after dark, to attend any public meeting or place of amusement; to go on an errand of mercy; or to stay alone, even, in her own home?

The old proverb says, "a man's house is his castle, where no one has a right to follow him," but where is woman's tower of safety? Nowhere on earth but in the heart of man. Until he looks up to her with reverence and love, regarding her not as his subject but his Queen; ever making her sentiments more holy than his passions; and loyalty to her his religion, woman will ever be the victim of society.

Statutes that make woman man's chattel slave; theologies that make her his subject, owing obedience; customs that make her his toy and drudge, his inferior and dependent, will ever be expressed by the lower orders of men in such disgusting outrages as those above. The refined sensualism of the upper classes,

bringing youth, beauty, and genius alike, to barter the best gifts of Heaven for gold, substituting sexualism for attraction, is reflected in all its odious deformities in these horrible acts of desecration, reported in all our daily journals.

If we would make our sons loyal to womanhood, we must cease to degrade it in their eyes. We must get out expurgated editions of our creeds and codes and constitutions, that our Bibles and Blackstones may alike teach lessons of respect for the mother of the race.

We must exalt woman; make her man's equal in every position of life, and thus slowly change the public sentiment that now regards her as fair game for any one who can cheat or defraud her.

We may hang the miserable criminals who commit these overt acts, but that does not end the crime. Let philosophers and statesmen deal with causes. Let them dignify woman in the eyes of all men by placing on her head the crown of citizenship, and in her hand the ballot: the sceptre of royalty and equality, the only means of self-protection and defence.

E. C. S.

REV. NEWMAN HALL.

A FRIEND sends us a long article from the N. Y. *Independent*, from the pen of the above gentleman, proving, from Nature and the Bible, that man is the head of the woman, and asks us to answer it. Really "we have no stomach for the work;" to expound all that the Apostle Paul said to the Romans and Corinthians, on woman's true position, and to show that the relation of husbands and wives bears no resemblance to that of Christ and the church, require such an overhauling of profane and ecclesiastical history of ancient and modern times, such a setting back of the wheels of civilization, that we should as soon undertake to make people believe that our fathers should have continued "to honor the King," and all the American Onesimuses gone back to their masters at the close of the war, as at this late day to admit that it is the duty of wives to obey their husbands. When all the husbands are like their Divine Master, the idea might be entertained, but in the present state of things, our only hope for the redemption of the race, is in the rebellion of woman against the dynasty of sensualism, selfishness and violence, that man has inaugurated. Look at the drunkards—over 50,000 in the state of New York—the duty of their wives is clearly to sunder the unholy tie that darkens all their lives and entails misery, poverty and the same burning thirst upon their children. And the wives of gamblers, knaves, villains, and licentious men, those guilty of bribery, corruption and infamous crime; the wives of all such owe a higher duty to themselves, to the state, to the God who made them, than obedience or subjection to their husbands. This doctrine of man being woman's head, emanated from the brain of mortal. It has no higher authority, and is most destructive and demoralizing in its tendencies. The Reverend gentleman winds up his chief climax, with the following lines from Milton:

"For contemplation he and valor formed:
For softness she and sweet attractive grace.
He, for God only; she, for God and him."

We think Dante's idea, which reverses this order, far better. His true woman draws her inspiration direct from the great soul of truth, and leads man upward through the Hells to Heaven. It does seem as if sensible men had

spent time enough in searching after woman's sphere and the passage round the North Pole.

We advise Mr. Newman Hall and all his compeers, Holland, Todd and the Franklins, to leave these mysterious realms to women and to walruses, and devote themselves to the known sciences, remembering that many new ideas on woman, as well as on government, have obtained since the time of Paul. The women of this century have undertaken to find out their own sphere, and in making the discovery they will undoubtedly find that man has heretofore occupied much ground that did not legitimately belong to him, so that the next great question on the tapis will be "man's sphere."

To any of our readers who will write us an able article on the "sphere of man" we will send an engraving of Anna E. Dickinson.

E. C. S.

MASSACHUSETTS COMING.

THE Massachusetts Legislature last year treated the Woman Suffrage proposal almost contemptuously. But the Governor from time to time, quietly rebuked such insolence by appointing women to places of trust on the state charities. Some of the towns did the same good thing by electing women on their school committees. This year there are hopeful signs of better things. Governor William Claflin in his message to the legislature, gives expression to the following sentiments; another good sign of the times, and assurance that the hour for THE REVOLUTION had fully come, and that it is gloriously accomplishing its work:

The compensation of teachers, to a large extent, determines the ability which that service can command; and if we would retain within our state our best and most experienced instructors, we must give them salaries adequate to their comfortable support. One of the most striking inequalities in our system of public instruction is the great difference between the wages of the male and female teachers,—the average monthly pay of the male teachers being \$72.95, while that of the female teachers is only \$27.84. While our women are so poorly paid for this service we can expect no great proficiency in teaching on their part, nor that they will pursue this occupation for any considerable length of time. I am happy to say that there is a gradual improvement in this respect, but there is still too great a disproportion; and our town and school boards should be encouraged to still further liberality.

Of late the attention of the public has been drawn to the benefits likely to arise to the cause of education from placing on school committees, women, either of large experience as instructors, or who, from a deep interest in the cause, have given much attention to the subject. Thus far, wherever the experiment has been tried, it has been successful. And there would seem to be every reason, in a state like ours, where so large a proportion of the teachers are females, that the practice should become general. I would recommend, also, that law appointing Boards of Trustees and Inspectors of those correctionary institutions which contain young children,—and especially the Industrial School at Lancaster,—should be so amended as to allow the appointment of women to those offices. This change is deemed very important by many persons intimately acquainted with the working of these establishments. They believe that their introduction into these boards would tend to promote the internal economy of the institutions, and enlist in their behalf the cordial co-operation and sympathies of all benevolent women throughout the state.

A REVOLUTION IN WALL STREET.—Our Finance writers are again on the war path. Send us in, gentlemen, all your gossip, and we will make sense of it. We know all your schemes, your plots, your Drews, your Vanderbilts, and your Opera Bouffe proprietors. The new year will bring THE REVOLUTION again into the Stock Exchange.

DISFRANCHISEMENT IS DEGRADATION.

A FRIEND said to us a few days since, "Why do you persist in saying that women are insulted and degraded because they are not allowed to vote? You know all true men place women in the scale of being far above themselves?" That may be, we replied; then all we ask is that you bring your laws into harmony with the lofty position we hold in your estimation. If you had made for us more liberal laws than for yourselves, endowed schools and colleges for us, while you stood outside; given us all the offices, meretricious, under government; given us double your wages for all services, in fact if all your legislation and work in life had been to elevate woman, if no boy dared to sneer at her, no scribbler pen a squib to her detriment, no man breathe a word or think a thought to her injury, then disfranchisement might be a privilege, and we might imagine ourselves too good to go to the polls. But the trouble is, the laws, customs and public sentiment, all go to prove that woman is disfranchised because man looks down upon her as a weak, degraded, and helpless being; and all his talk to the contrary is moonshine, so long as the facts of to-day, and the history of the past are what they are. Hence we shall continue to think and say that women are insulted and degraded in not having a voice in the laws that govern them. E. C. S.

A WOMAN could hardly walk through the streets of San Francisco, during the earlier days, without having every one pause to gaze on her. A child was a still greater rarity. One evening at a theatre in the same city, where a woman had taken her infant, it began to cry just as the orchestra began to play. A man in the pit cried out: "Stop those fiddles, and let the baby cry; I haven't heard such a sound in ten years!" The audience applauded this sentiment, the orchestra stopped, and the baby continued its performance amid unbounded enthusiasm.

The benevolent paragraphists evidently think that the circulation of this scrap gives conclusive proof of the high estimation in which women are held. What an unspeakable honor to be gazed upon in the street! What wonderful condescension to put a baby on a par with fiddles! What ridiculous nonsense to want suffrage when you are thus blessed! Never expect anything more from your "natural protectors," oh women—the whole duty of man is accomplished! Your "price is above" fiddles and there be men who pause to gaze upon you in the street!

REGENERATION.—At a public dinner in Edinburgh, Professor Blackie told the following story: A boy at a Presbytery examination was asked, "What is the meaning of regeneration?" "Oh to be born again," he replied. "Quite right, Tommy, you're a very good boy. Would you not like to be born again?" Tommy gave no reply; but on being pressed for an answer, at last said, "No." "Why, Tommy?" "For fear I might be born a lassie, sir."

Wise Tommy! who will doubt that he knew whereof he spoke? He knew how women in Presbyterian Scotland are bound and hampered by the husband, father and minister. Poor Tommy was used to seeing his mother's wishes and opinions set at naught, her intentions derided, her affections crushed. No wonder that Tommy objected to regeneration.

YOUR INITIAL LETTER.—BENEDICT BROTHERS, 691 Broadway, call attention to their fine stock of initial sleeve buttons, and, on account of the large quantity on hand, will sell them at exceedingly low prices. Messrs. Benedict have

earned a name for honesty and fair-dealing second to none in the country. See list of premiums on first page how you can procure Initial Sleeve Buttons.

FEMALE SUFFRAGE IN THE DISTRICT OF COLUMBIA.

WE understand the proposition will be urged this winter before the Congress allowing women to vote in the District of Columbia. We sincerely hope that such Senators as Wade, Anthony, Pomeroy, Ross, Buckalew, and others, who are known to be firm and consistent advocates of female enfranchisement will urge the measure to an early passage. There will also probably be submitted a proposition to amend the Constitution so as to make suffrage uniform throughout the states. Why not at the same time, make suffrage universal, without distinction to race, color, or sex, and thus end this suffrage discussion?—*Kansas Journal*.

Why not? We have been urging the wise men to do that for four years, surely it is time to end this protracted debate on suffrage. We have had all the pros and cons of this question until now we are fairly tired of the argument. Everybody by this time must understand the a b c of Woman's Rights. Let the proposition be urged, pushed, voted on, and accomplished, and all the people will rejoice together.

WHAT THE PRESS SAYS OF US.

From the Auburn (N. Y.) Democrat.

SUSAN B. ANTHONY'S REVOLUTION.

WE are pleased to welcome this advocate of Female Suffrage among our list of exchanges, and whatever may be our estimate of its principles, we cannot fail to recognize the merit and dignity of its articles.

It is the advance guard of a movement that may terminate in success of its advocates, or in their final abandonment of the field, but that its theories have already been productive of a public benefit in enlarging the area of female labor, and elevating the standard of education among women, is, we think, a fact that cannot be easily denied. But the missionary labors of the managers of this publication should be limited almost exclusively to the members of their own sex. There are few men, and no gentlemen,—who would deny the franchise to women, if it was universally desired, and it is not, therefore, the tyranny of the lords, but the indifference of the ladies, against which the advocates of female suffrage are contending. For this reason, the pathway to their success lies more through the spirit of emulation in public affairs that they can awaken among women, than in political conventions; and we would certainly not throw the weight of a feather against any argument that they may advance in favor of their final triumph.

But that feminine demonstration at Vineland, N. J., reported in THE REVOLUTION, was rather significant. It seems that it was only the republican ladies of that town who desired to vote, and that those of the democratic articles of faith preferred remaining at home. We say it in all gallantry, but we demand an explanation of this mystery, or in the interests of the democracy, we shall have to go back upon the whole movement.

Vineland, dear friend, is a republican colony, there are few if any democrats there. Even the democratic editor is so liberal that we talked with him two hours, and supposed him a radical. If, as you say, all the gentlemen are in favor of Woman's Suffrage, why do you not generously let down the political bars, take the word "male" out of all your constitutions, and make the same laws for women you have made for yourselves. There is no use of forbidding us to do what you are sure we have no desire to do. Would men fence their corn fields if they knew the pigs would never enter there? The fact that you keep the bars up, proves that you know all Eve's daughters would walk into the political kingdom if there was nothing to prevent them.

From the Brooklyn Argus.

THE REVOLUTION.—Among the multitudinous periodicals which go to make the aggregate of our daily, weekly

and monthly literature, there is hardly one that is more welcome to our desk than THE REVOLUTION, a paper edited and written up with such rare ability and dauntless nerve that, even while dissenting from some of the views to which it is committed, we cannot avoid longing for the next due number, with feelings somewhat akin to those with which we await the hour that brings to us a repast composed of elements at once spicy and substantial, and steaming with the odors which make us more impatient to partake. There is a dash and confidence, and a logic withal in the contents of THE REVOLUTION which we do but rarely find in any publication whatever—whether published in this or the other hemisphere.

Oh! what comfort is here for woman's soul. After tugging with quills, steel pens, and lead pencils, to be logical, philosophical, spicy and pathetic, straining one's eyes to find out what all the world are doing, and condensing it into a nut shell for your neighbor, to know that all through the weary days and nights when you imagined yourself on the watch tower alone, lo! an Argus-eyed admirer sits waiting and longing for your coming, what a consolation! And then, too, a "dissenting" admirer, what room for wit, repartee, ridicule, down right logic, when one catches a son of Adam that undertakes to oppose Woman's Suffrage. Oh! the rods we have in pickle for the next one we meet. Only last night, reading "The British essayists," we picked up half a dozen capital bits of irony and logic, to hurl at the next hapless "white male" we meet, should he be a "dissenting" one. Suppose, Mr. Argus, you should dissent in print just to see if any of our reserved artillery could come in play.

From the Boston Sunday Times.

THE REVOLUTION.—We welcome this sprightly sheet to our desk. Mechanically it is one of the neatest papers in the country. Spunk is a characteristic of its editorials. Susan B. Anthony owns it, and Elizabeth Cady Stanton and Parker Pillsbury are the editors. Train from his dismal cell at Marshalsea writes for it. Other strong-minded women who haven't any friend to console with, find in its columns plenty of space into which to pour their sorrows. THE REVOLUTION should be called the Revolver, for it fires rapid and effective shots at the follies of this slow-wagging world. It is, perhaps, unnecessary to state that the editors conscientiously believe women capable of doing nearly everything a man does. Every fair damsel caught hoeing, catching fish, or shooting, is duly reported in its columns as an ornament to her sex.

Spunk! to be sure, how could one face a frowning world without it. Spunk has been the greatest civilizer, it has changed the laws of New York for women, created THE REVOLUTION, made Train look grand in the teeth of the British lion, made Grant President and hurried Andy Johnson (who had too much of it) from his throne.

THE REVOLUTION is just what we intended it should be, a reservoir for all woman's sorrows and a power to stir up young girls to muscular exercise and honest labor, for when they can handle a hoe and a revolver with dexterity we shall not have so much sorrow to report. Though we are a member of the Peace Society, yet we sometimes think that no young girl should ever leave the house without a bull dog, and a brace of pistols, to protect herself against her self-styled protectors.

From the Laws of Life.

We want to commend THE REVOLUTION, edited by Elizabeth Cady Stanton and Parker Pillsbury and published by Susan B. Anthony, 37 Park Row, New York, to every person who wishes to be posted on the great and up-swelling question of the day, the "Woman Question." It seems to us, that every woman at least should read it.

Yes, and every man, too. When the men are right, the women will follow in their footsteps.

From the Boston Post.

Whatever may be said of her liberal ideas, Mrs. Elizabeth Cady Stanton is certainly one of the best letter

writers in the country. THE REVOLUTION of this week contains her description of a recent interview with Gov. Geary of Pennsylvania, the object of which was to secure the pardon of Hester Vaughan, and the result a very courteous dismissal. This, however, was not the fault of the Governor, who is called "very gracious and genial," and is solely ascribable to "a stern secretary in spectacles," whose "cold and curt remarks" cast a chill over the whole conversation. Mrs. Stanton succeeded in procuring a letter to one of the prison inspectors, who was "a benevolent-looking old gentleman," and was thereby admitted to the cell of Pester Vaughan. Hester is depicted as a short, stout girl, with a round head, high, broad forehead, an open, benevolent face; light brown hair, soft blue eyes, and fair complexion. She has a quiet, self-possessed manner, and is gentle in her movements and speech. She can read and write, and is very intelligent for one of her class. In a long conversation she told Mrs. Stanton all about her troubles, and said she never harmed any one but herself. This ought of course to be taken as an order for her discharge. The party came away with an uncomfortable feeling that they had accomplished nothing in furtherance of the object of their visit.

Quite the contrary! We came away with the feeling that we had accomplished much that we desired. We gathered new facts of the injustice and abuses in our courts and prisons, many things to show that men should not have free access to the cells of young girls, nor be their judges, jurors and advocates. Though we did not secure, as we hoped, Hester Vaughan's immediate discharge, yet the drawing of public attention to her case may save many young girls in the future from what she has suffered in our courts and prisons.

As to the Governor, he treated us most graciously, and, after a long interview, the committee left just in time to take the train for Philadelphia, being assured of Hester's pardon and release. Money is already raised to send her back to her native land. How soon this will take place will, no doubt, depend on the interest women take in the matter.

From the Shelbyville (Indiana) Union.

THE REVOLUTION, a beautifully printed sixteen-page weekly, published by Miss Susan B. Anthony in New York, and edited with conspicuous ability mainly by Mrs. Elizabeth Cady Stanton, is doing yeoman service. Mrs. Stanton's articles are exquisite as pieces of cogent logic and resistless as argumentative appeal. Her mental power is universally acknowledged. THE REVOLUTION is thoroughly entertaining, to the sceptic as well as believer in the theme it discourses upon; and purified of an undefined air of peevish disquietude and apparent desire to quibble with minor issues injected into the Main Question, and quarrel with those who come half way because they fail to leap clear up, THE REVOLUTION would wield an influence of untold force. All subjects respecting the advancement of womankind are fully discussed, however, and THE REVOLUTION is in nothing more commendatory than its broad view of the situation.

We think, Mr. Editor, if you were disfranchised, while rebels and negroes are made legislators, you, too, would manifest not only a "peevish disquietude," but a very warlike demand for your rights. Ours is that "healthy discontent" that Emerson tells us is the beginning of all progress. Thanks for the complimentary part of your notice; it quite outweighs the criticism. But, Mr. Union, you are mistaken in regard to the editing being "mainly" done by us. Mr. Pillsbury it is to whom belongs that compliment.

From the Northwestern Advance.

THE REVOLUTION.—Few periodicals have excited the public attention to a greater extent, in the same length of time, than Miss Anthony's REVOLUTION. Edited by Elizabeth Cady Stanton, and Parker Pillsbury, with that sublime genius, George Francis Train, as a regular contributor, THE REVOLUTION pours out each week a mass of red-hot facts and arguments upon the "woman question," which must, in the end, produce a radical change in public sentiment. When we consider the change wrought in the public mind on the anti-slavery question

during the past twenty years, the efforts of THE REVOLUTION must, at least, command respect. Indeed, the results of its teachings can even now be seen.

Three cheers for the Northwestern Advance! We say, advance. A religious paper, too. Well done, Northwest, for the future of women is in thy hands. Let the motto for women as well as men be, Advance.

SOUND ON THE MAIN QUESTION.—The people of Blairstown, ever ready to be foremost in every good work and deed, after listening to two lectures from Mrs. Brinkerhoff, raised money sufficient to pay for enough copies of THE REVOLUTION, to send one to each family in that vicinity. This is an example worthy of imitation. THE REVOLUTION is doing a great work, and should be taken in every family. If people won't be enlightened any other way, let there be a fund raised by the friends of "Woman's Suffrage," and copies sent free into their midst, like the people of Blairstown have done.—Belle Plaine Transcript.

Well done, Mrs. Brinkerhoff. Let THE REVOLUTION roll on its destiny. Our mail-bags are full of remittances. Our women staff is busy as the New year counting greenbacks.

WHAT THE PEOPLE SAY TO US.

St. Louis, Jan. 4th, 1869.

Editors of the Revolution:

By the endorsement on the last number of your very interesting paper, I learn that my subscription has expired. I hasten to renew it, by herewith enclosing the amount for another year.

You will permit me, while doing this, to add, that although my time has been constantly absorbed in professional labors, I have taken opportunity to read your paper, and have done so with great interest. The editorials, no less than the many able communications, have challenged my attention. The extracts from the writings of Mary Wollstonecraft are peculiarly apt and convincing. I have been astonished at the breadth and force of her mind, and am fully satisfied that she will not suffer by comparison with the first philosophical writers of modern times. She must have been a worthy companion of her distinguished husband, the versatile Godwin, whom she happily converted from his chronic celibacy. As a whole, your paper has been a wonderful success. I believe the cause it advocates will shortly be so. Its final and complete triumph will, in my judgment, be the brightest jewel in the coronet of this wonderful century. Very truly, X.

MILTON ON THE HUDSON, Jan. 9th, 1869.

MY DEAR SUSAN: It is a long time since I have seen thee and quite as long since I have heard directly.

Now, the season—still within sound of the good wishes and the festivities of the Holidays, and the entrance of your bright little paper upon its second year—all seem to demand that something should be said; and if you had been, as of course you could not have been, unsuccessful, and if so many able pens were not wearing themselves out in sounding your praises, I should probably use my feeble powers in that direction. As it is, I feel no demand upon me further than sending the little two dollar note for which I am sure I get more than usury.

I have a story of New York city prison life that is almost as interesting as that of Hester Vaughan. The girl of whom I speak was the best woman I have ever had in my house. She had been, I cannot now say why, locked in a room all night, in the morning was found with a dead infant and taken directly to the tomb, kept there four months without trial, then discharged without trial, came directly to me, is now the wife of a well to do farmer at—, sent her husband and one or more sons to the war. Four months of such life for such a woman is pretty severe. Was there ever any fact so patent as that every one of any account—if we except Todd and Holland—not only are, but always have been, in favor of Woman Suffrage.

In M. D. Conway's article on William Johnson Fox, in the January Radical, he quotes what Mr. P. A. Taylor, the radical member of Parliament from Leicester, says at a meeting held at Oldham, for the purpose of taking steps to erect a monument to the memory of Mr. Fox, a few weeks ago.

Mr. Taylor speaks of Mr. Fox as one who had sowed the seed of which they were now reaping the harvest, and reminds his hearers that "Mr. Fox was not for what was called manhood suffrage, as, he said, that term included one-half of the community, at a time, when

to hold such opinions, was to be regarded as a Utopian dreamer, and had they not now got the Times and the Saturday Review declaring, and when they declared it, it might be pretty well known which way the wind blew, that in so far as giving votes to women was concerned, they did not think there was much difficulty? but it appears they were puzzled about the what next? and next? He, Mr. Taylor ventured to promise that women would not succeed in anything which they were not competent to undertake, and that public opinion would not long prevent them from undertaking anything for which they thought they were competent. Let them not forget that Fox was constantly the advocate of the suffrage for women."

In the same speech Mr. Taylor, in alluding to the tomb of Mary Wollstonecraft, built forty years ago, says: "When people can rightly estimate their benefactors when nobility is judged by intellect and spirit, and not by title and station; when women's wrongs are righted, and man's rights are recognized; when achieved freedom throws its light and lustre back on those who toiled through the transition-time, and were but as stars that rose and set again before the coming day, then will crowds frequent that now solitary corner; laurels will be planted around that humble monument, and sculptured marble will tell what public gratitude awards to those who lived, and wrote, and spent the best energies of their lives in preparing the way for man's redemption from political and social bondage." God grant it may be so, and when the time comes there will be other graves than that of Mary Wollstonecraft sought and honored.

I have no doubt that you have seen this article, but I thought it barely possible it might escape the observation of your corps, and so I have officiously helped to fill your "bottomless pit" of a correspondence basket.

Yours, S. H. H.

EBBITT HOUSE, WASHINGTON, D. C., Dec. 27, 1868.

MY DEAR MISS ANTHONY: Please find enclosed my subscription for the coming year. I send it with the deep sense of the value of the paper to our country and the world. I congratulate you and your co-workers on the great advance the cause has made during the year of THE REVOLUTION'S existence, as well as on the large share that its labors have contributed to that advance. Success to the paper and its conductors, I am

Yours for freedom, J. K. H. WILLCOX.

WALTON, N. Y., Jan. 8, 1869.

Friends of the Revolution: You are publishing the only "live paper" in the world and saying the bravest things. Truly,

J. K. MOON.

CURRAN, Sangamon Co., Ill., Dec. 28, 1868.

Editors of the Revolution:

I ADDRESS you because I know you to be philanthropists.

The policy of our government towards the Indians, as I interpret it, means annihilation! Every effort is being made to blot from the face of the earth "a whole peculiar people"! I think we can afford to be merciful; at any rate we ought to afford to be just.

I do not justify barbarity, but I appeal for justice and mercy in the name of Humanity. I think it a burning disgrace that we cannot manage our Indian affairs in any other way than by extermination.

I think there is a better way. I know there is a better way. Therefore I appeal to you, and to all true lovers of humanity to come over and help us devise some wiser system of government as regards the treatment of the Indians.

We are about to call a Convention to assemble at Springfield, Ill., to take this matter under advisement.

What do you think of it? And what can you do for it? Will you lend your names to the Call; and can you attend? Can one or both of you attend and address the Convention in behalf of mercy and peace?

I see by a notice in THE REVOLUTION that "George Francis Train" has been released and is on his way to America. Would you please show him this letter, and request him, for us (myself with others who sign the call), to meet with us and address the Convention in behalf of a more humane system of treatment.

P. S. If Mr. Train can come he will greatly oblige by notifying me by letter. I think the Convention will be called the first or second week in February next, I do not know exactly yet.

Yours truly,

WM. L. JOHNSON.

We think it full time that American women should protest against the cruel policy our government has pursued against the poor Indian. Mr. Train is engaged to speak somewhere every

evening, and our hands are full, but we give our sympathy to every effort in this direction.

WORKING GIRLS CUT OFF YOUR SKIRTS AND DOFF YOUR HOOPS.

NEW YORK, Jan. 4th, 1869.

DEAR MISS ANTHONY: I hear a great deal about the unsuitableness of woman's working dress.

A gentleman who employed a number of girls, in a printing office, several years ago, and was strongly in favor of every department of labor being open to woman, said he would not now employ them for any consideration, their dress being so objectionable. If they attempted to move about, their skirts were upsetting type, and doing mischief that it would take hours to rectify. Consequently they would call upon the male operators to wait upon them, who were too polite to refuse—but considered them a nuisance. All which might be obviated by a suitable dress for the business.

I have a gentleman friend who told me, he had made every effort to obtain a young lady as book-keeper, but found it impossible to satisfy their unreasonable demands. In the first place they must have a desk in a retired corner, out of observation, which their limited room would not admit, and they would have to leave business at an hour early enough to permit of their reaching home at dark, which they could not agree to do at all seasons of the year. So he had been much discouraged in his earnest zeal for the enlarging of woman's sphere of labor. Why is it women will be so weak in trifles? As Florence Nightingale says, "If you are called to man's work do not exact women's privileges." Is not the most suitable dress always the most becoming? and for business it should take up as little room and thought as possible.

Simplicity ever adds dignity to the true woman. Do call the attention of the working women to this subject. I believe it to be of great importance. 'Tis "Trifles light as air" that stands between us and that true position we hope soon to obtain.

Your sincere friend,

A. C.

Yes, health, wealth, and independence are alike sacrificed to dress, and yet woman hugs her chains.

NEW YORK, Jan. 9th, 1869.

MISS ANTHONY: Your exertions for improving the condition of poor females deserve the greatest praise, and all well-thinking men and women must acknowledge that it is religion in practice. But I am afraid that your wishes will not always be crowned with success, so long as we have not the land in common. Indeed all evils lie in that question. Is not the absolute right of ownership of the land the root of all our evils? Should that privilege to land owners not be abolished the same as slavery. Everyone having received life has a right to support it, and is consequently an heir to the soil. If all men should have a right to cultivate the land without buying it, it would afford them also the means to support a wife and family, consequently a woman would occupy the place assigned her by nature. Sooner or later it will be acknowledged that in that great question resides also the remedy for all our wants, but it requires also, on the part of the truly virtuous, a proper development to their adoption of this important question.

If anything is wrong in our society, let it be abolished; by doing so, we will improve society itself.

I am, with great esteem,

Your obedient servant,

A. M.

When we have woman's thought in the legislation of the country, there will be an end to landed estates. Acquisition, conquest, monopoly is the man idea.

The mother shares the loaf and the purse equally between all her children. It is the father's pride that gives all to the oldest son, that the name may be honored and the homestead kept intact.

ST. LOUIS, Jan. 4th, 1869.

DEAR MISS ANTHONY: I send you the Missouri Republican's report of our last meeting. Although attended with the inevitable sarcasm, it is, perhaps, as fair as we could expect from a paper, which is not committed to the subject. Miss Cregin, whose address is published, was long ago connected with the female department of the Washington University here, and is universally beloved and respected in this community.

I congratulate you upon the success of THE REVOLUTION. I think it has done much good for us here, and I believe everywhere. I have renewed my subscription through Mrs. Minor, whom we elected delegate to the Washington Woman's Suffrage Convention.

We sent a series of resolutions to be published in THE REVOLUTION some time since, they have not appeared, did you receive them? If not I will send them. Please inform me in regard to the matter. With best wishes for the success of our cause, I remain,

Yours sincerely, MRS. W. T. HAZARD.

Resolutions have never been received, shall be glad to publish whatever comes from the noble women of St. Louis.

DEAR MISS ANTHONY: I shall be so busy that I cannot see you to-day, but am anxious to learn more particulars regarding the Telegraphers' School at Cooper Institute. Two young ladies, desirous of availing themselves of the opportunity to learn, have applied to me. One of them, whose home is made unpleasant for her, by a step-mother, because she is not physically able to do the housework of a large family, and whose education makes her prefer other employment, is anxious to learn telegraphing. The other assists in supporting a widowed mother and family, is in the perfumery business, and the most she can make is \$6 per week. These are cases where they work for food, and not for finery, and I think should have the preference. If the hours of tuition are in the evening, I should like to learn, for "knowledge is power," and "power is money," or vice versa. I am also asked if tuition is free? and to whom application should be made?

In haste. Yours truly,

AUGUSTA.

We will make inquiries as to all you desire to know. Of course, in Cooper Institute, instruction in all branches is free to women.

MOUNT VERNON, IOWA, Dec. 11th, 1868.

MISS SUSAN B. ANTHONY: The ball is moving. Dec. 7th Mrs. Brinkerhoff arrived here, and informed the people that she would address them on the subject of "Woman Suffrage." A goodly number attended, and, judging from the applause she received at the close of her lecture, I thought her effort well appreciated, and her sentiments heartily endorsed. A vote of the audience was taken before leaving, and the unanimous affirmative response, she remarked, "would stand as a proud record for Mount Vernon." The following evening she gave her lecture on "Revolutions and their Causes;" a much larger audience was in attendance, evincing the same appreciation. At the close of the meeting, an invitation was extended to those wishing to remain for the purpose of organizing an "Equal Rights Association." After electing Rev. Mr. Stevens, Chairman, and C. W. Rollins, Secretary, pro tem., a permanent organization was formed, by electing Rev. Mr. Stevens, Chairman; Mrs. Dr. Doran, Mrs. Thomas Clark, Mrs. Joshua Rigby, and Mr. T. G. Isherwood, Vice-Presidents; Mrs. Pres. King, Secretary; and Dr. Doran, Treasurer. A Committee on Resolutions was appointed, consisting of Messrs. J. Post, F. L. Knott, and Mrs. Dr. Doran, who presented the following:

Whereas, According to the Declaration of our National Independence, governments derive their just powers from the consent of the governed—and women are subject to taxation and made amenable to the laws—therefore be it

Resolved, That to deny them the right of Suffrage is a direct violation of the fundamental principles of our government and supports the most odious system of class legislation.

Resolved, That now, while our National government is being revised, it is a suitable time to demand the political recognition of women.

Resolved, That the undersigned will make every exertion to obtain such an amendment to our state and national constitutions as shall confer the right of Suffrage upon woman.

Resolved, That for this purpose we hereby organize ourselves into an association to be called the Equal Rights Association of Iowa.

After appointing a committee to obtain a place for regular meetings the Association adjourned.

There are those in the Association who are old believers in the faith, and they will not leave anything undone that will advance the cause. The lectures of Theodore Tilton, Fred. Douglass and Anna E. Dickinson have had the effect of instilling into the minds of the people ideas that forward the cause.

The band is small now engaged in the work, but like the leaven that leavened the measure of meal, will work upon the minds of the people till all are convinced, and Equal Rights are won.

C. W. R.

ABOUT PETITIONS.

CONHOES, N. Y., Dec. 28th, 1868.

SUSAN B. ANTHONY—Madame: I send you back the

petition which was sent me by Senator Pomeroy. I have obtained 170 names among which you will find democrats and republicans. I am also happy to say that you will find the name of Rev. Horatio Pettingill, one of the editors of our village paper, and several prominent officials.

Will you be so kind as to send six petitions to the Misses Harrison, who are subscribers of yours. These ladies are in business, and as it is one especially for ladies, and they are very popular and extensively patronized by the disfranchised class, they have opportunity to work for the good cause.

I believe I was the first subscriber to THE REVOLUTION in Cohoes. I am a Parisian by birth, and a taxpayer, but have not had a chance as yet to have a voice in the election of officers, who tax me and receive money for said taxes, and I have paid them to one *seize superieur*, who was not able even to sign his name. More anon. Yours in haste and for Equal Rights.

CLEMENTINE A. SCHMIDT.

AUTHORESSES TO THE RESCUE.

NEW YORK, December 28, 1868.

To the Editor of the World.

SIR: History has fully demonstrated the fact that every reform ever introduced into society had to undergo a certain amount of stigma and misrepresentation in accordance with the change it proposed, the inroads it made on the existing thoughts, habits, and customs, and hence reforms have always been commenced by a few disinterested, devoted champions, who prepared the soil, sowed the seed, carefully tended the growth of the young plant until it was strong enough to brave the storm and bear fruit. For their labor and devotion they received misrepresentation, slander, and persecution, even unto death, in accordance with the age they lived in and the importance of the reform they wished to introduce; and so, authors, editors, ministers, and even men of science, instead of being (as they ought always to be) in the avant guard, and lead the masses of the people onwards and upwards, they have kept in the background until a strong public opinion had been created in its favor; the harvest was ripe. Then, they kindly stepped from their hiding-places, made one grand rush forward ("came to the rescue") and reaped the fruit.

What is true of the past is no less true of the present; all whose great desire is to "stand well with the people," to be popular, know full well the secret of their success consists in swimming with the current, in not being too far in advance of society, and so in their writings and speeches they give the people not what they most need and ought to hear, but what would be most acceptable to the pride, vanity, or interest of their hearers or readers. At times a step in advance is very desirable to attract by the novelty of the position, but they take good care not to be too far, lest existing prejudices should throw them off the track. This is called by many, good worldly philosophy, and it may be, but I can give it no other name than ignorance, or moral cowardice, which hinders far more than advances the progress of the race.

I was led into this train of thoughts on reading in the *World* of the 26th, an article headed "Authoresses to the Rescue."

In the winter of '37, when soliciting names for a petition to the Legislature to give married women the right to hold real estate in their own name I was met with, "I have rights enough;" or, "the gentlemen will laugh at me," from the women; and "They have already too many rights," from the men. And so our first petition was graced by only five signatures; but perseverance year after year, with increased petitions and names, obtained in '49 the boon that gave mar-

ried women the right to hold *what belonged to her*, in her own name; and no sooner was it law than those very men and women said: "That is quite right: she ought always to have had it." But this was only the beginning, and we met with nearly the same difficulty, arising from the same causes, from those who prefer to keep hidden behind the bushes till the berries are ripe to pluck. Yet this was not the worst, for some who crept from behind the bushes tried to prevent the growth of the fruit by trampling on the blossoms. We had to contend not only with inaction, but, from slander and abuse, even of such whose character, standing, and profession promised better things. This was exemplified by two lectures given in 1852 by the Hon. Horace Mann, on "Hints to a Young Woman." In these lectures (which I reviewed at the time) Mr. Mann used all his power and influence against the Woman's Rights movement by ridicule, slander, and misrepresentation.

In his opposition to the political and social equality of the sexes, he made some very strange and curious assertions. I will cite two or three:

"There is not one single organ in structure, position, and function alike in man and woman, and therefore there can be no equality between the sexes.

"Henry the Eighth was made of ten thousand bears, and Elizabeth, Queen of England, was made of ten thousand cats. Do all these facts not prove that there is no equality between the sexes?" Again he exclaimed, "As well might knives and forks, hooks and eyes, buttons and button-holes, claim equality as man and woman."

Such were the logical and philosophical arguments—such the weapons brought against the rights of woman to "life, liberty, and the pursuit of happiness," even by such a man!

But undismayed and undiscouraged, believing in the right, the few who had embarked in that just cause worked on patiently, perseveringly, and on the 24th of March, 1860, our efforts were crowned by a legislative enactment which conferred on the mother the right to her children, on the poor forsaken wife of a heartless, unworthy husband, the right to the proceeds of her daily toil, and on married women generally the right to sue or be sued, just like a rational, morally accountable being.

And while we labored for the acknowledgment of the above-mentioned rights, we steadily kept in view and claimed the crowning right by which alone all others are to be secured and perpetuated—the right to the franchise. Thus have we educated society up towards justice, and now it is quite safe to be "brave," for already have we editors, politicians, senators, authors, lawyers, doctors, and ministers on our platform; yes! and authoresses are coming to the rescue. Better late than never. In giving the above a place in your paper you would oblige.

Yours, respectfully,

ERNESTINE L. ROSE.

A SPIRIT VOICE.—Some of the Spiritual circles are regularly reporting in their journals communications received from departed ones. Anna Monteith, through Mrs. A. H. Robinson, speaks thus kindly and wisely to women in struggle for their rights:

It has often been said that all things are possible with God: but if it is possible for Him to give women equal rights with men, I think it is time that He did it. Now you may think that if I have passed from earth to heaven, it would be as well that I let the subject rest; but I tell

you that I see so much real heart sorrow in my sister woman, I feel to come and say to her, free and exalt yourself. Go in bodies; all of you be one in mind.

SOJOURNER TRUTH.

From the Detroit Post.

A REMARKABLE WOMAN—HER LECTURE LAST NIGHT—THE NEGRO RACE—THEIR TRIALS AND EMANCIPATION.

THE notice which appeared yesterday morning concerning the colored woman known as Sojourner Truth, gave promise to all who should attend her lecture at the Unitarian Church that they would see and hear a remarkable woman; and we venture to say that no one present was disappointed. Her very appearance indeed, is remarkable, and her tall and vigorous frame, which has scorned to bend beneath the weight of fourscore years, seems almost to inspire incredulity in regard to her age. But so long has she been before the public, and so many and varied are the events which have attended her career, that we cannot refuse to accord credence to her when she states that she is more than 80 years of age. Her face carries out the idea of strength suggested by her figure. Her pure African color, deep black, is toned down by no perceptible tinge of Caucasian blood; on her head she wears a large white turban, which entirely conceals any natural covering which may have been left to her; and a pair of large spectacles add to the novelty of her appearance. Her voice is very strong, and though unusually clear, at times partakes the harsh, almost guttural tone, peculiar to her race, and the negro pronunciation is at all times unmistakable. At the commencement of her lecture she made no announcement of a subject, but spoke of the trial of her race, and matters incident to its emancipation, seeming to have no plan of discourse, but rather saying what chanced to be uppermost in her mind. She commenced by saying that she had lived long to see the day when she could address such audiences as the one before her. She had always been trying to do some good, because the Scripture says, "Do good to those that despitefully use you and persecute you." The white man had persecuted her, but it was blessed to know of an eternity where the wicked cease from troubling; that there was a just God. When God asks for the deeds done in the body, who will answer for the poor slave who owned no body? Who, but the master? Once she hated the white men when she was tied up and whipped, and asked God to kill them all. She heard of God, and asked Him to make Massa and Miss good, but He didn't; then she concluded to ask Him to kill them, but He didn't; so she concluded it was all right somehow.

It took her first 40 years to find out that she was a human being. She often wished she was white so she could be "folks," but finally she found she could be "folks" without being white. She had been stumping it around here, so that if Seymour was elected she could go to Canada—but thank God she could stay here. She spoke of her visit to Lincoln, how she told him that she was "right glad to see him," and that he was like Daniel in the lion's den, but he said he hadn't been torn to pieces yet. She told Mr. Lincoln that she never knew anything about him until he was elected President; but he said that he had known of her a long time before that, which proved that he knew more than she did. She saw the Bible the freedmen gave him,

and asked him if it was not strange that the blacks who had been deprived by the nation of the right to read the Bible had been the ones to carry it to the heart of the nation. She had often asked what the blacks had done to the Anglo-Saxon to be treated so, but no one could answer. When she first went to the freedmen in Virginia, she told them to get off the government, and take care of themselves; the blacks were scared at her, and the white folks looked sour, for they were having a nice easy time taking care of the colored people. She told the colored people they were in disgrace, living in the poor house off the government—they didn't like that, for no one but poor whites had lived in the poor house. They turned her out of the church, but she went to the barracks and how she did "blow," she told them to hold up their heads and be men, then they commenced to understand her and sing,

Free, free, free indeed,
Free, free, my people are free,
Sound the loud cymbals
My people are free.

Then they couldn't be polite enough to her, and "Mrs. Sojourner will you have this and will you have that," was all the style, etc. She told of her trouble about riding in the street cars at Washington; how the conductors turned her out and turned their backs when she wanted to get in, once she yelled and yelled, and made Washington ring until the carriages and passers-by and the car stopped: then she got aboard. The conductor ordered her out. "No," she said, "I am a passenger." "Go out, or I'll throw you out." "Do it, if you dare!" The conductor caught her by the arm. Whereupon she had him fined for "salt and battery," and didn't have no more trouble. Once, two "kind of ladies" got in and crowded away from her as far as they could. She sat still and straight, never noticing them. "Conductor! Conductor!" said they, "do niggers ride in this car? Well, there should be a nigger car." She told them, "No! street cars were for niggers and poor whites—gentry rode in carriages." The ladies left.

Her speech, which was about half an hour's duration, was thus made up of the disconnected remarks of which we have given a sample. At its conclusion a collection was taken up to help pay off the mortgage on her place. She also offered photographs of herself, remarking that some might like to see her shadow after she had gone, and adding, that as the substance had often been sold, it was quite a pleasure for her to sell the shadow herself.

The collection amounted to the snug sum of \$45.00; sale of photographs, \$21.00; total, \$66.00.

LITERARY.

THE TRIBUNE ALMANAC for 1869 is the most compact and complete store-house of current political facts possible. We believe it to present to all interested in political affairs, at the lowest possible price, a more trustworthy and satisfactory hand-book of facts than is to be found in any similar publication.

PETERS'S PARLOR COMPANION for the Flute, Violin, and Piano; and MONTHLY GLEE HIVE, for January; each \$3 per year. 30 cents per copy.

SCOTT'S MONTHLY MAGAZINE, January, 1869, is well edited, and contains, among other good things, an excellent article by E. T. Andrews, of Washington, Ga., on the "Professions and Employments open to Women." Atlanta, Ga. \$4 per year.

OUT OF THE FIRE. By Mary D. Willis. National Temperance Publication House, 173 William street, N. Y.

A Temperance Story, containing many touching incidents, replete with warnings to the young, against the "social glass."

THE EXCELSIOR. \$1 per per year. W. T. Horner, Buffalo, N. Y. It will be welcomed by little folks everywhere.

THE PROGRESS. A weekly journal of Temperance and Moral Reform, Literature, Science, Art and General News. \$3 a year. Bennet, Greeley and Latour, editors and publishers, 296 Pearl street, New York, and 95 Middagh street, Brooklyn.

It is now nearly one year since the commencement of the above publication, and we understand it is succeeding in its work, i.e. Temperance. We think if it would give more of a variety and shorter articles it would be greatly improved. We believe that articles should be generally short, spicy and to the point to make a paper sought after. Success to the *Progress*, hoping that the new year may add thousands to its subscription list.

WHAT WOMEN ARE DOING.

THE REV. MISS CHAPIN, of Mount Pleasant, Iowa, has accepted a two thousand dollar call to a Milwaukee church.

THE PRINCESS KOLBEZOFF, Massalsky, better known by the nom de plume of Dora d'Istria, has been named honorary member of the Academies of Vicenza, Rovigo and Padua, in Italy. This is the first instance of a lady being elected to any of the above institutions.

MRS. LUCIA GILBERT CALHOUN, of the New York *Tribune* staff, is declared by Horace Greeley to be the most brilliant writer on the paper.

THERE are two women students in the Meadville Theological Seminary; and the question of opening Alleghany College to women is under consideration, and will probably be decided in the affirmative before long.

PATTI pays off one hundred thousand dollars of her husband's debts this year.

A lady has given \$2,000 annually to beautify the grounds around Tuft's College, Mass.

THE Russian Empress left 10,000 francs with the poor of Milan.

MME ERNST, M'le Devaisne and M'le Clemense Boyer are popular lecturers in France, and are said to draw larger incomes from their professions than any lecturers in France excepting Alex. Dumas.

A colored woman at Columbia, S. C., has given over \$500 toward building a Chapel for her people, renting her house to raise the money, while she herself has been living in a shanty.

THE lectures of Professor Pollitzer on the ear, at the Vienna University, are attended by the only female student that ever was admitted to that institution of learning. The lady in question, Miss Laura R., is the daughter of a New York lawyer, and has already acquired great proficiency in the dissecting-room, where she works for several hours daily. She is nineteen years old, good-looking, of very modest deportment, and decidedly popular among her fellow students.

IN Finsbury, London, England, during the late election, fifteen ladies registered their votes whilst perfect order prevailed.

MRS. S. C. HALL, authoress, England, has been placed on the pension list for £1,000 per year.

MRS. DISRAELI is raised to the peerage as Viscountess of Beaconsfield, and her husband is to remain in the House of Commons as plain Mr. Disraeli. To her Disraeli owes everything, were the facts generally known.

ON Friday last the vestry of the Episcopal Church of Oswego, N. Y., met to appoint delegates for a Convention to be held at Syracuse to elect bishops for the new Diocese. One of the lady members was nominated by a vestryman and the motion seconded by a Senior warden. She was not elected, but we consider the nomination a step in the right direction.

REV. MISS CHAPIN has resigned the care of the parish

at Mt. Pleasant, Iowa, and will supply the Milwaukee society during the winter, or until the new church is completed. How much longer she may remain cannot now be foreseen—but the invitation and her engagement, at her own request, is definitely limited to three or four months. She enters on her labors at Milwaukee next Sunday.

A WOMAN WHO HAS EARNED A VOTE.—The *Detroit Post* contains an account of a woman who, to "give the world assurance of a man," went out West, bought forty acres of land, grubbed out fourteen acres of heavy oak, chopped and split rails, built a house, sowed eight acres of wheat, dug ditches, supplied her neighbors with axe helms and splint baskets, besides attending to her domestic "chores," all with her own hands, in a year and a half. She lives alone, "keeps her own secrets," and is regarded as the "coming woman." Mrs. Elizabeth Cady Stanton, Antoinette Brown, Anna Dickinson and all the rest of the strong-minded women are expected to make way for her. They may make speeches, but neither of them, we warrant, can grub her way into the newspapers, nor build a house, nor make axe helms, as this Western dame has. Let her vote.

MRS. BONNEY, Miss Douro and Miss Adams sailed in the steamer Alaska on their journey, by way of San Francisco, to Peking, China. These ladies are sent out by the Woman's Union Missionary Society.

MRS. A. T. RANDALL, after the seige of Port Hudson, found herself a widow. With her infant in her arms she sat down to look over her intellectual resources to see what she could do best for self-support. At last, fixing upon public reading, she sought the best teachers in the country, purchased every book upon reading and oratory which could be found, and then studied and practiced ten hours a day. Three years ago her professional work began. She has lectured upon Elocution and taught reading in Normal schools and Teachers' Institutes in several of the states. She has prepared a work consisting of elocutionary exercises, which is used with great success in many high schools, and ladies colleges. Her time is now entirely filled with readings and Lecture Courses in the eastern and western states and Canada. With a voice of wonderful power and great artistic skill in rendering, her readings are invariably successful.

CLING CLOSE TO THE ROCKS.—A long train of cars, fourteen or fifteen, were recently passing over the Alleghany Mountains on their way eastward. They were crowded with passengers. As the iron horse snorted and rushed on they began to descend, and needed no power but the invisible power of gravitation to send them down with terrific swiftness. Just as the passengers began to realize their situation, they came to a short curve cut out of the solid rock, a wall of rock lying on each side. Suddenly the steam whistle screamed, as if in agony, "Put on the brakes, put on the brakes," but with no apparent slackening of the cars. Every window flew open, and every head that could be was thrust out to see what the danger was, and everyone rose up in their places, fearing sudden destruction. What was the trouble?

Just as the engine began to turn in the curve the engineer saw a little girl and her baby brother playing on the track. In a moment the cars would be upon them. The shriek of the whistle started the little girl, and everyone looking over could see them. Close to the track in the upright rock was a little niche, out of which a piece of rock had been blasted. In an instant the baby was thrust into this niche, and as the cars came thundering by the passengers, holding their breath, heard the clear voice of the little sister, on the other side of the cars ring out, "Cling close to the rock, Johnny, cling close to the rock!" And the little creature snuggled in, and put his head as close to the corner of the rock as possible while the heavy cars whirled past him. And many were the moist eyes that gazed and a silent thanksgiving went up to heaven.

BRIHAM YOUNG has telegraph wires leading to his office, and connecting with every hamlet in Utah. The line is 500 miles long in all. Every settlement of half a dozen houses has a telegraph office, with female saint operators, in charge of a bishop of the Mormon Church, who reports all that takes place to Young. In the East, too, women are gradually entering the telegraph offices, and the day is not far distant when every post-office as well as telegraph office will be conducted by a woman.

AN informal meeting of ladies and gentlemen interested in the cause of Women's Suffrage was held at the office of the Chicago *Societis*, No. 104 Randolph street, the 10th inst., for the purpose of making the preliminary

arrangements for a State Women's Suffrage Convention, to be held in Chicago at some future day, not yet definitely decided upon.

SOME of the ablest financial and political articles in the *Providence Journal* are written by a lady.

The young men of Massachusetts have voted to admit women to equal membership in their Christian Associations.

SPHERE OF WOMEN.—The University of London now grants certificates to women as surgeons and physicians according to their qualifications.

THE BENEDICT TIME WATCH.

THE enterprising firm of Benedict Brothers have now ready at their "up-town" establishment, 691 Broadway, an extensive and elegant assortment of Gold and Silver Watches for the Fall trade of 1868, to which they invite the attention of the readers of "THE REVOLUTION" and all others who desire a perfect TIME-KEEPER. Their stock comprises the various grades of the American Waltham and the choicest imported watches. They have also, in addition, a fine quality of watch which they have named the "Benedict Time Watch," they having the supervision of the manufacture of the movements, which are of nickel, which has proved to be a metal more durable than brass or other compound metals, and less liable to contraction or expansion by the fluctuating character of the temperature of this climate. This movement gives greater accuracy and requires less repairs than the others. Their stock of American Watches is unrivalled. All the various grades may be found at their counters at the lowest prices, regulated and in every respect warranted. The Messrs. Benedict Brothers have secured their reputation and extensive patronage by a strictly honorable course in conducting their business, selling the best of goods at fair prices. We feel safe in commending this establishment to the consideration of our readers, and would say to all, if you want a good, reliable Watch, go to Benedict Brothers, up town, 691 Broadway.

Financial Department.

THE REVOLUTION.

VOL. III.—NO. 3.

GEN. BUTLER'S SPEECH.

THE nation is the debtor of Gen. Butler for the great speech he made the other day in favor of a legal tender paper currency. He has presented his views in a way that does honor to his abilities as a statesman, and has shown himself to be a true patriot. He enforces, with a power which will compel attention, ideas similar to those which have heretofore been broached in these columns, and any one who would fully investigate the principles on which his argument rests, will find them in Edward Kellogg's New Monetary System. Even the *Tribune* gives the General some faint meed of praise, so patent is his logic against the use of gold and silver as the materials of a currency. It is a pity that a man who has really so much at heart the welfare of the people as Horace Greeley, does not see the bearings of this question upon the producing classes of the country. No man would be more glad than he to see equal justice done; to see a distribution of wealth in accordance with the earnings of labor; no man believes less in slavery either for the black or the white man. And yet, in his advocacy of resumption of specie payments, he is practically on the side of injustice, practically on the side of oppression. He is urging the worst possible measure for the great masses of the very people whom he truly desires to serve. A correspondent writing to us from St. Louis, says:

I wish Mr. Greeley, with his splendid ability, could bring himself to consider that we are a nation; that we are a self-supporting, independent nation, capable of self-government. Therefore we should establish an American Monetary System suited to the wants of our own people, regardless of what other nations might say.

It seems to be taken for granted by our capitalists, and some of our public men, that the commercial revulsions, the crippling of manufacturing, the lack of employment for labor, the increase of the liabilities of debtors, the fall in the price of their property, the ruin, misery and starvation inevitable upon resumption would be quietly submitted to by the people. In past years we have borne financial revulsions with exemplary patience, thinking they were some mysterious dispensation of Providence, or something inseparable from the existence of money, and these men suppose we are no wiser now. But while they have been learning nothing, the people have found out that a government legal tender paper currency is the best money for them; and imperfect and insufficient as the greenbacks are, they vastly prefer them to any other currency they have ever had an opportunity to use. They know that a return to specie payments would lower prices, but they know too, that the laborer would have no money to buy anything, he would be in a starving condition, both property and labor would sink in price, and nothing would have legally any value, except round, stamped pieces of two metals, which it would then appear that indiscreet persons had with great pains dug out of the earth to be a curse to mankind, and to bewilder with their shining the brains of our statesmen. But men who are cold and starving, and who see their wives and little ones starving about them, have less respect for glitter than for food and comfortable clothing and shelter; and when they saw and knew, as they would see and know that the return to specie payments was the cause of their distress, it is too much to expect that they would be altogether submissive. It is a fact, though we suppose its importance is as yet recognized by few, that the leaders of the working men in this country are now fully aware of the effect of high rates of interest and a small volume of the currency upon their welfare. They know that hard times are caused, not by Providence—when we have no famine, when we have an abundance of land-products and plenty of labor, but by the machinations of Wall St. and State St., by having the money which ought to be for all under the control of a few irresponsible corporations, instead of being under the control of the government for the benefit of the whole nation. Their knowledge on the subject of finance is steadily growing; a vigorous and persistent effort is making to organize and teach the people; and when this is accomplished, as it will be much sooner than our financiers imagine, there can be no doubt of its effect on the legislation of the country; for the working men have the ballot, and are in a very large majority. They will vote intelligently for justice on this question at no distant day. A reform founded on truth, evidently just, and having for a working power in its behalf the pecuniary interests of at least four-fifths of the people, has unmistakable elements of success. If our moneyed men were wise in their generation and understood the signs of the times, they would hasten to secure the issue of an abundant government currency, at not more than three per cent. interest, and in such a way that interest throughout the country would rule at that rate. The wealth of the country since 1790 is computed to have increased 3½ per cent. per

annum, therefore, even at three per cent., the money-lenders and property owners would get all the surplus productions of labor. By making this concession, they would, in all probability, put off for fifty years or more the time when they or their heirs must needs do something useful in order to live. For the people, having an abundant and permanent currency, even at as high a rate as three per cent., would be so much better off than they now are, that they would be contented for a long time without asking for actual justice.

But the history of the past shows that those in power rarely know when to yield to the demands of progress; and we have no fear that real justice to the people in this matter is to be postponed by any cunning yielding on the part of capital. A bank president told us that "Butler's speech amounted to nothing, he had no weight—did not understand such matters." The slaveholder of the south was blind to the approaching downfall of his inherited scheme for securing labor without pay, and the capitalist of the north is equally blind to the coming overthrow of his power over labor. He will tell you that labor is paid well enough, that people starve and are cold because they are idle and extravagant, that the laborer in this country gets more than he does in Europe. Besides it has always been so, and it is governed by laws over which we have no control. You entreat him to look at the new doctrine and to see how the laws relating to money affect the welfare of the people; and he will tell you it is a dry subject, it is heavy wading, he cannot be at so much trouble. Moreover, he says, the Wall street people and the Secretary of the Treasury see a great deal of money and know a great deal about it. It reminds us that some one speaking to a Wall street broker of Edward Kellogg's New Monetary System, praised the book and asserted that the author understood the nature of money and had produced a theory destined to revolutionize the financial systems of the world. To which the broker sagaciously and angrily replied, "I handle millions of dollars every week; a great deal more money passes through my hands than Mr. Kellogg ever touched, and there is no such thing about money as he says. I see more money in a week than he ever did in a year, and I know vastly more about money than he does." His amused opponent rejoined mentally, "Plenty of men have handled apples by the hundred and thousand bushels; but the fall of one sufficed to suggest to a Newton the law of gravitation: it is not a man's hands but his brains that discover great principles." Although Gen. Butler is not a broker, and is only a student of laws, in a high sense, he has said that about the institution and nature of money which will never be lost, but shall exert a powerful influence to change the present fluctuating and oppressive mode of issuing money, for one that will do a more equal justice to the people. He once said the words "contraband of war," and the mind of the nation responded "aye," he has now said other words of greater import, and in due time he will hear the affirmative answer.

THE MONEY MARKET

was easy at the close at 6 to 7 per cent. Prime discounts were dull at 7 to 9 per cent. The weekly bank statement is favorable to ease in the market and shows an increase in loans of \$3,546,269; specie, \$1,873,806; deposits, \$7,576,304; and legal tenders, \$1,785,955. The circulation is decreased \$55,003.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	Jan. 9.	Jan. 16.	Differences.
Loans,	\$257,792,562	\$262,338,831	Inc. \$3,546,269
Specie,	27,384,730	29,258,536	Inc. 1,873,806
Circulation,	34,344,156	34,277,153	Dec. 65,003
Deposits,	187,908,539	195,484,843	Inc. 7,576,304
Legal-tenders,	56,141,128	52,927,083	Inc. 1,785,955

THE GOLD MARKET

was firm with sales at the close of Saturday at 136¼ to 136½.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
Monday, Jan. 11,	135¼	135¼	135¼	135¼
Tuesday, 12,	135¼	135¼	135¼	135¼
Wednesday, 13,	135¼	135¼	135¼	135¼
Thursday, 14,	136¼	136¼	136¼	136¼
Friday, 15,	136¼	136¼	136¼	136¼
Saturday, 16,	136¼	136¼	136¼	136¼

THE FOREIGN EXCHANGE MARKET

was quiet and closed on Saturday at 109½ for prime bankers 60 days sterling bills, and 110½ for sight; Francs on Paris bankers long 5.15½ to 5.16, and short 5.13½ to 5.12½.

THE RAILWAY SHARE MARKET

was active and buoyant throughout the greater part of the week, the chief features being New York Central, which advanced to 163½, Rock Island, Toledo & Wabash, and Pacific Mail. The market closed feverish and excited with a falling off in prices.

The following are the closing quotations:

Cumberland, 37½ to 38¼; W., F. & Co. Ex. 25 to 26½; American Express, 38¼ to 40; Adams Express, 52¼ to 52½; United States Express, 46 to 50; Merchants' Union Express, 14 to 14½; Quicksilver, 24¼ to 24½; Canon, 54¼ to 54½; Pacific Mail, 122¼ to 123; Western Union Telegraph, 33½ to 34; N. Y. Central, 162½ to 163; Erie, 38½ to 39; Erie preferred, 63 to 64; Hudson River, 131 to 132; Reading, 96½ to 95½; Toledo & Wabash, 62½ to 62¾; Toledo & Wabash preferred, 76 to 77; Mil. & St. Paul, 75¼ to 75½; Mil. & St. Paul preferred, 94¼ to 94½; Fort Wayne, 121½ to 121¾; Ohio & Miss., 33½ to 33¾; Michigan Central, 117 to 118½; Michigan Southern, 90½ to 90¾; Illinois Central, 144 to 144½; Cleve. & Pitts., 87½ to 88; C. & Toledo, 104 to 104½; Rock Island, 128½ to 128¾; N. Western, 82 to 82½; N. Western preferred, 87½ to 88; Boston W. P., 13½ to 14½; Mariposa, 6 to 8; Mariposa preferred, 22¼ to 23.

UNITED STATES SECURITIES

were strong and advanced at the close of the week.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States sixes, Pacific Railroad, 101¼ to 101½; United States sixes, 1881, registered, 111¼ to 111½; United States sixes, coupon, 112¼ to 112½; United States five-twenties, registered, 108¼ to 108½; United States five-twenties, coupon, 1862, 113½ to 113¾; United States five-twenties, coupon, 1864, 109¼ to 109½; United States five-twenties, coupon, 1865, 110 to 110½; United States five-twenties, coupon, new, 1865, 108½ to 108¾; United States five-twenties, coupon, 1867, 108½ to 108¾; United States five-twenties, coupon, 1868, 108½ to 109; United States ten-forties, registered, 104½ to 104¾; United States ten-forties, coupon, 107¼ to 108.

THE CUSTOM DUTIES

for the week were \$2,524,504 in gold against \$1,965,000 \$1,360,000 and \$1,249,000 for the preceding weeks. The imports of merchandise for the week were \$6,248,338 in gold against \$3,537,413, \$3,184,959, and \$3,875,805 for the preceding weeks. The exports, exclusive of specie, for the week were \$3,376,680 in currency against \$1,926,240, \$3,023,509, and \$3,336,000 for the preceding weeks. The exports of specie were \$405,700 against \$645,628, \$222,815, and \$608,790 for the preceding weeks.

HINE'S QUARTERLY.

L. A. HINE, of Cincinnati, O., has issued the first number of a Quarterly Journal of 80 pages, at 40 cents, or 10 copies for \$3; by the year, \$1.50, or 5 copies for \$7; 12 for \$15; and 20 for \$20. It is devoted to such reforms as go to the bottom of things and are calculated to make every one earn his own living. It shows how Labor is plundered of more than half its worth, and how those who produce all may be able to get all. Down with Land Monopoly, National Banks, Indirect Taxation and laws for the collection of debt, and up with Homes for all, graded taxation on surplus wealth and incomes, and co-operation of the working classes to take the government into their own hands.

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